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Price Two Shillings,

THE ECLECTIC REVIEW,

FOR JULY.

CONTENTS.

STEWART's Life and Works of Sallust.

Forbes' Letters from France.

Dr. Jones' Essay on the Suppression of Hemorrhage in the Arteries.

Inquiry into the State of the Nation.

Professor Carlyle's Poems, descriptive of Scenery in Greece, Asia Minor, &c.

Prize Essays on the Means of diffusing the Light of Christianity in the Eastern World.

Massillon's Charges translated.

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Life of George Morland.

Eaglesfield Smith on the Digestive Powers of the Bile.

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Belsham's Sermon before the Unitarian Society.

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Information concerning German Books, and the State of Literature.

Bloch's Greek Grammar (Danish.)

Travels in the Two Louisianas (French).

State of Literature in America.

THE CONDUCTORS of the ECLECTIC REVIEW, when they circulated their Prospectus, conceived that all new publications, properly included in their plan, might be suitably reviewed in a Monthly Number of *five sheets;* and having established their work, not for mercenary ends, but for the protection of principles which they hold to be

sacred, they offered it at a price much lower, comparatively, than that of any other Critical Journal. Experience, however, has convinced them that the limits thus assigned to their Numbers are too narrow to allow them to keep pace even with the select productions of the press; and they have, consequently, had frequent occasions to regret, that critiques of interesting works have been both unduly delayed and inconveniently contracted.

As a IVth part of their work will commence with the Number for July, and as they have to announce a change in the department of Publisher, they have determined to embrace the present opportunity of obviating the inconvenience so sensibly felt; in compliance, therefore, with the suggestions of several friends, the future Numbers will contain one additional sheet. This augmentation, they trust, will enable them duly to notice the publications of the day, and will allow them to give a more minute analysis of important works, and to avail themselves more extensively of interesting extracts.

It will be anticipated that an increase in the size of the work must occasion an advance in the price—which, indeed, the Conductors are confident they might not unreasonably have proposed, on other grounds. In adding Sixpence, therefore, to the present cost of the Numbers, they have the satisfaction of knowing that they do not depart from their original principles, and that the Eclectic Review will still maintain its profession of being the cheapest Critical Journal published in the metropolis.

The friends of the ECLECTIC REVIEW, and the public, are therefore respectfully informed, that it will in future contain Six Sheets, and that on the 1st of July it will be published at

TWO SHILLINGS EACH NUMBER,

BY

Messrs. LONGMAN, HURST, REES, AND ORME,
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THE

Eclectic Review,

VOL. II. PART II.

FROM JULY TO DECEMBER, 1806, *INCLUSIVE.*

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην· αλλ' οσα ειρηται παρ' εκαστη των αιρεσεων τουτων καλως δικαιοσυνην μετα ευσεβους επιστημης εκδιδασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφιαν φημι.

CLEM. ALEX. *Strom. Lib. i.*

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1806.

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PREFACE.

TO unite the interests of Religion, Morality, and Literature, giving to each its respective importance, in a candid discussion of the merits of living authors, was the sole object for which the ECLECTIC REVIEW was established. That, in some of our most popular works of criticism, learning has been, and still is employed, in maintaining sentiments derogatory to the credit of those principles, on which the welfare of mankind depends, cannot be denied. Nor is the aspect which, in some instances, it has been made to assume, less inviting, than its employment has been unsatisfactory. Instead of the placid and benignant mien which best becomes her, Literature, in the garb of Criticism, has taken upon her a deportment, haughty, insolent, and churlish. Her truest votaries, especially, if their talents have been consecrated to the service of religion, as it is revealed in the Bible, have been repulsed with the most ignominious and misapplied severity. Minuteness and captiousness of remark have been ostentatiously displayed for extent and accuracy of investigation, and the best feelings of the ingenuous mind sacrificed to views, at once sordid and selfish.

If these remarks appear to partake of the severity

which has been condemned, it is hoped that, at least, their justice cannot be impeached; and that, an honest warmth of feeling, in a good cause, may be manifested without culpability. Had not the supporters of the ECLECTIC REVIEW perceived that the great engine of the press, as far as related to periodical productions, was, with a few honourable exceptions, engaged on the side of a sophistical philosophy, exerting itself in sapping the foundation of religious and moral principles in their beloved country, their humble labours would never have been obtruded on public attention. Can it be denied that, on these important topics, the most *revolutionary* doctrines were, (would that it could not be added, and still are!) sedulously disseminated? Has Sophistry, under the name of liberal inquiry, ceased from her endeavours to shew that, it is a very limited homage which the man, accustomed to weigh the reason and fitness of things, ought to pay to what is commonly received as a revelation from God? Has she recalled her insinuations that Paul and Peter are to be regarded, merely, as the chroniclers of the notions and expressions of their half-civilized countrymen, to which little authority is to be affixed in this age of philosophical and literary refinement? It would only be necessary to take a slight review of recent periodical publications, to prove that these remarks are not unmerited. Instances of the most inveterate dislike to principles, resting for their authority on the scriptures, might be multiplied.

Nor is this malignant sophistry confined to those subjects of pure revelation, which faith rather than reason is required to acknowledge. It extends itself over the plainest

obligations of morality, whether they regard man in relation to his maker, or to his fellow mortals. With these philosophers, the *will* of God appears to have little weight in determining the basis of morals, and his commands in adjusting the nature and extent of their requisitions. The high duties which the chief inhabitant of the world owes to his creator, preserver, and redeemer (if this last term is at all admissible) are merged in the claims which his equals have upon him, and these again are put upon so fickle a tenure, that they are liable to be subverted at the beck of some one of the phantoms conjured up by modern sophists, the nature of which it is impossible to define.

In a very recent and conspicuous instance, in which flagrant delinquency called forth, from our literary tribunals, a studied severity of censure, it was observable in some, that the rebuke was accompanied with admissions, which clearly shewed that the indignation was not levelled at the *moral* evil of the crime, but against its probable effects upon society. From such religion, and such morality, every one that truly fears his God, loves his neighbour, and wishes well to his country, will earnestly pray that we may be effectually defended.

In speaking of the manner in which the conductors of the Eclectic Review have executed the task which they have undertaken, it becomes them to be diffident. As they trust that they have right views of the importance of the object, it is impossible that they should not be aware of its difficulties. To say that they have honestly kept their principles in sight, is not, they are sensible, all that can justly be required of them. They

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are conscious of defects, but hope that these are such as candour will readily overlook, and such as they are qualified to avoid, in the prosecution of their labours. Their endeavours are unremitted, to render the publication worthy of that patronage, which they are happy here to acknowledge, by the merit of its execution, as well as the purity of its design. They flatter themselves that each succeeding year will witness their progress in every qualification, that may give effect and permanence to their conscientious efforts, to leave the religious and moral state of their country better than they found it.

If the conductors of the ECLECTIC REVIEW may be allowed to glance at the obligations of others, while they recognize their own, they would observe that this is not a time for supineness and indifference. The enemies of sound principles will be active, if their friends are not. The field of public sentiment cannot be left waste: if good seed be not sown, tares certainly will. It is therefore a necessary and incumbent duty, of all who rank themselves on the side of pure Christianity and its attendant moral virtues, cautiously to estimate the tendency of those literary productions, which they countenance and support. Such a discrimination, conscientiously exercised by each individual who feels its importance, would do more to dismay error, and give the ascendancy to truth, than a myriad of learned disquisitions and moral harangues.

Nostra quæ afferimus talia sunt. De nobis ipsis silemus. De re autem quæ agitur, petimus ut homines eam non opinionem sed opus esse cogitent; ac pro certo habeant non sectæ nos alicujus aut placiti, sed utilitatis et amplitudinis humanæ fundamenta moliri. *Baco Verul.*

THE ECLECTIC REVIEW,

For JULY, 1806.

Art. I. *The Works of Sallust*; to which are prefixed two Essays on the Life, Literary Character, and Writings of the Historian; with Notes Historical, Biographical and Critical. By Henry Steuart, L. L. D. F. R. S. and F. A. S. Edin. 2 Vols. Royal 4to. pp. lxiii. 544. 760. Price 4l. 12s. Boards. C. & R. Baldwin, 1806.

THE Luxury of books once signified a delicious repast of the mind on letters and philosophy: at present it seems to mean magnificence of paper, prints, type, and binding; and this meaning, unfortunately, is of considerable importance. For it not only shews a corrupt and effeminate taste creeping into literature itself; but renders the price of books inconvenient to the only persons that will read them. The growing fashion is not elegant, but meretricious. What would the Sosii say, the two brothers, the original venders of SALLUST, who lived at the sign of Janus and Vertumnus in the Forum at Rome, could they see their historian, as man-millenered by Dr. Steuart.

On perusing these two 'bulky volumes,' the first observation that must strike every reader, and struck the editor himself, is the conspicuous disproportion of translated to original matter.' The two *Epistles to Cæsar*, (called, however, in the edition of Ascensius, 1523, *Orationes,)* do not appear till the end of the first volume; and we see nothing of the Catilinarian conspiracy or Jugurthine war, till we have proceeded into the second. The work therefore resembles a large mushroom, whose head overwhelms its body.

The motto from Cicero informs us, that, like C. Lucilius, our translator 'writes neither for the very illiterate, nor for men of consummate learning: because the former would understand nothing, and the latter perhaps more than himself.' But this is taking a much lower rank than every body else will assign him. More than once in the preface he adopts the same tone of humility, as (in page x) 'should the riper scholar complain of trite and common-place matter occupying a considerable portion of the notes; I can only say, that it is not designed for his use: although it may perhaps tend to assist his recollection.' But, as the celebrated Montaigne remarks, 'what oppo-

sites are found in the same man, and how contradictory often are we to ourselves!' For elsewhere we meet with symptoms of vanity not less unequivocal; as in the following, among other passages. 'He whose taste has been formed on the great models of antiquity, may be trusted for candour,' by implication, in this work. And again; 'perhaps this may be the last time that the true principles of translation, as they are now understood' (and no doubt as here exhibited) 'will need to be defended by formal discussion.'

A fine head of Sallust, from a marble bust, in the Farnese palace at Rome, adorns the title page. But, alas! there is no name to the figure; only tradition affirms it to be his. That kind of evidence has been lately resisted in the instance of the tomb of Alexander, (E. R. Vol. I. 581.) though supported by corroborating circumstances. Besides, we strongly suspect, that no resemblance will be found between the bust, and the coins and medals of Sallust. That a *copy* of this bust has been taken, and *the name put on that copy*, though there is none in the original, is a kind of *forgery*; instead of legitimate proof, that the marble is a genuine likeness. The doctrine of Lavater, on the other hand, would seem to prove for whom the effigy was designed, because it is that of libidinous violence, and merciless rapacity; a mixture of penetration most acute, and of contemplation most corrupt; exactly as *Le Clerc, Horace, Aulus Gellius, Varro, Suetonius, Ausonius, Dio* and *Lactantius*, have described him. The last mentioned writer says, 'Quod quidem non fugit hominem nequam Sallustium, qui ait: sed omnis nostra vis in animo et corpore sita est: animi imperio, corporis servitio magis utimur. Rectè, si ita vixisset, ut locutus est. Servivit enim fœdissimis voluptatibus, suamque ipse sententiam vitæ pravitate dissolvit.'

The long-winded preface gives a general outline of the two volumes; and contains a great deal too much about translation, and about Mr. Murphy and others, from whom reciprocal compliments might be acceptable. It apprizes us also, that the author means to wash an Æthiop white: that is, to vindicate the character of his client against the aspersions of Le Clerc and his numerous authorities. The praise of Murphy as a technical translator, in one page, seems to be *contradicted* in the next; (see pages 28, 29.) and though there is no little merit in Ballantyne the printer, yet the vaunted diligence and accuracy in correcting the press (at least in this volume) is entirely groundless.

For, beside the errata specified at the end of the work, *mei* should be mihi, (page 22 of the preface) *bn ishment* should be banishment, *nollui* should be nolui, and *aut* should be ut (page 93 of the notes on Essay the first) *carries* should be caries (Essay

67) *Sophocleo* should be Sophoclea; we have observed a considerable number beside, in each volume, which it is not our province to enumerate.

Under the article of the map of Africa (of the northernmost part of Africa, for that is all which the map exhibits) our author observes, 'That the Carthaginian Admiral Hanno penetrated, in this route, considerably to the Southward, is fully ascertained. There is little less doubt concerning the reality of the expedition of Eudoxus, and of the Phœnicians employed by Necho, King of Egypt, both of *whom circumnavigated* (doubled) the Cape of Good Hope,' (p. 34 preface.) Now it seems utterly improbable that either Eudoxus, or the Phœnicians ever could weather that Cape. With ancient vessels and ancient seamen this appears to be impracticable. Especially, as the ancients confined their voyages to *coasting*; in which case they must have been dashed in pieces, on rocks and shoals, without number. IL CABO DOS TORMENTOS, the Cape of storms, was the name which Bartholomew Diaz, the first discoverer, Anno 1486, gave to the Cape, but his master, John II. King of Portugal, with a reference to the HOPED FOR *access by this way to the East Indies*, re-named it IL CABO DEL BUENO ESPERANZA. Robertson concurs in this opinion; and Mr. Gossellin says, that though, in his *Geographie des Grecs analysee*, he affirmed, that Africa had been circumnavigated by the ancients, yet a more minute investigation of the subject had convinced him of the impossibility of making such an opinion correspond with the knowledge they possessed. Dr. Vincent has with equal modesty and good sense refuted the report which Herodotus had heard, but which it is evident *he did not believe*. For his words are Melpomene 42. και 'ελεγον, 'εμοι μεν 'ου πιστα, 'αλλω δε δη τιω, ὡς περιπλωσιες την Λιβυην, τον Ηλιον 'εσχον 'ες τα δεξια.* We are confirmed in this opinion by what he says immediately afterwards: 'in the next place (the Carthaginians are my authors) Sataspes, who was sent to circumnavigate Africa, could not accomplish it, being deterred in the attempt, by the length of the voyage, and the want of inhabitants along the shore'; (probably to instruct him and to furnish provisions;) 'and though he was afterwards compelled by Xerxes to repeat the attempt, and returned affirming that he had passed the promontory of Africa: yet so incredible was his whole story, that Xerxes told him, he did not speak the truth, and ordered him to be put to death.' Melp. Ptolemy, who was doubtless well ac-

* And they reported, *what indeed to me is incredible,* howsoever it may appear to any one else, that they sailed round Africa, and had the sun on their right hand.

acquainted with Herodotus, not only believes the voyage was never performed by the Phœnicians, at the command of Necho, but pronounces it impossible. Vossius and Strabo are equally *positive* on the same side. Can we suppose the Phœnicians so superior to the Greeks in the art of navigation, as to have no dread of passing the greatest Promontory in the world, when Nearchus and his officers shuddered at Mussendon, and durst not attempt Ras el-had?* Whatever superiority in science may be attributed to the former above Greeks, Romans, and Arabians, they were apparently inferior in courage; and whatever degree of skill we assign them, the smallest bark might have been conducted by the knowledge of a Portuguese pilot in greater safety, than the largest vessel ever fitted out of Egypt; yet it is well known that the efforts of a century were requisite for the Portuguese to accomplish the circumnavigation from Europe. See Dr. Vincent's Voyage of Nearchus, and Periplus of the Erythræan Sea, andClarke's Progress of Maritime Discovery. Sect. ii. page 88, 89, &c.

Another plate exhibits a topographical view of the celebrated attack made by Jugurtha on Metellus. But as our author cannot discover the situation of the river Muthul, we conceive his delineation of the scene of action and of the nature of this battle to be mere fancy. And how this alledged delineation proves and illustrates the connexion between the principles of antient and modern tactics, and enables us to perceive, in those of the Legion and the Phalanx, the origin of our principles and movements, as we have lately borrowed them from Prussia and Austria, is, we believe, beyond the apprehension of South-British acuteness.

Classical learning, we are told, is in a deep decline; and to restore it to vigorous health our translator recommends to our two Universities and great Schools, the disuse of *Verse-Exercises*, (the Scotch, indeed, know very little about *quantity* any more than the Germans) and the admission of translations. But we think the prescription will scarcely be followed; and that it is somewhat assuming in the *Doctor* to write one; especially as the same regimen, which now obtains in our Colleges and great Schools, is that which for ages has produced the greatest literary health, vigour and beauty, that the world ever witnessed. 'Were this book to come into fashion' it is arrogantly said, 'an emulation might be excited among scholars, to translate the writings, and compose the lives, of the principal ancient authors on a similar plan'—we sigh and cry, *Diis aliter visum sit!* For then all human patience must be exhausted; disgusting and

* On the coast of Arabia.

wanton prolixity would be the *ton*, and *learning's self* enormously swoln must die of a dropsy.

We cannot here omit to notice a very common error, that prevails concerning emulation. This aspiring spirit is generally reputed a great virtue, and the foundation of most other virtues and accomplishments. Hence we find it spoken of Cyrus and others as an eminent praise that they were φιλότιμοι και φιλόδοξοι. But the only just standard of Ethics, the Holy Scriptures, condemns this pernicious opinion, and with manifest reason classes it under the works of the flesh. It is to this corrupt principle we owe the present calamities of Europe. Let us be as ambitious as we can of doing well in the highest possible degree, but not with an envious or malicious delight in outstripping others; nor from so pitiful and degrading a motive as the love of fame. Every one must see that when we relieve the needy in order *to be seen and admired*, our alms are charity no longer. The same may be said of every virtue whatever; that the regard to praise mars its simplicity, destroys its value, and converts, what otherwise would be excellent, into folly and vice.

Essay the first, on the Life and Writings of Sallust, is a lucid arrangement of curious detail, minute, elegant, and in some parts highly captivating. Here we not only see the man finely delineated, but are prodigiously delighted with going round his house and gardens, both at Tibur and on the Quirinal hill. The reader is brought to the very spot, beholds the exact and measured site of the mansions, the prospect they command, their baths, statues, and furniture; he breathes the sweet purity of Elysian breezes, and pauses to admire the beauty and magnificence which every where surround him. He will not allow himself to consider what enabled the princely owner thus to purchase, build, and plant; but abandons himself to the præceps Anio and Tiburni Lucus, and gazes enraptured on the loveliest scenes, that art and nature ever united to embellish.

We acknowledge that we have felt no little satisfaction in the moral use which our author makes of the vices of Sallust:—that their strength and number must be partly attributed to the sad condition of the Pagan world. The light of that sublime and pure religion, which has been so fully dispensed to us, never visited the most cultivated ages of Greece and Rome. The best and wisest of their philosophers continually bewildered themselves in the maze of metaphysics, in airy subtilties, in visions of abstract and useless speculation; and Ethics, though studied as a science, were scarcely regarded as a rule of manners, and had little influence beyond the schools.

His crimes may impress, on youth and inexperience, the necessity of a much nobler principle to the practice of duty, than any

that the most splendid theories of virtue can furnish. The scholar may stimulate his diligence by the example of a writer, who, in possession of every object that was capable of fostering indolence, or ministering to sensuality, could yet rise to eminence in intellectual pursuits. And all may learn the importance of habituating the mind to the denial of present gratification, for the attainment of some distant and transcendental good. It is thus that our author may be said to furnish a practical illustration of his own favorite precept, to render the lower propensities subservient to the higher faculties of our nature, and to maintain that ascendancy, their claim to which he so eloquently vindicates. With this object of ambition continually before our eyes, and with talents far less splendid than those of Sallust, we can scarcely fail of success in any laudable pursuit, although we may not like him transmit our names to distant ages. *O! si sic omnia!*

For we find Dr. S. sometimes denying, and always palliating, the vices of his client; and traducing Cicero, Livy, all the contemporary writers, and most of the later biographers, who presumed to speak a word to his discredit. The resentment expressed towards Le Clerc is perfect virulence: and it seems that the severity with which he was treated by Bentley and Bergman, was (*mirabile dictu*) a judgement of God upon him, to pacify the *manes* of the Roman, and to punish the injury done to his reputation! M. Meisner, the learned Bohemian Professor, the worthy president De Brosses, Le Fevre, Dacier, and we know not who besides, come under the translator's lash, for describing Sallust as he was. Indeed, we can account it nothing but absolute effrontery, to depreciate so many venerable names, both ancient and recent, for daring to utter any thing to the dishonour of this darling author. But our indignation is excited, when we perceive such strange apologies as these for the want of virtue and the consummation of vice.—That he was born in such evil days as made his crimes scarcely avoidable: that there were many Sallusts, and therefore that the bad one might not be this Crispus: that there was internal evidence to vindicate him from the charge of groveling sensuality—namely that great intellectual culture must have secured him from great intellectual abasement; *(as if sense and virtue were identical:) that expulsion from the senate for immorality was no proof of our good gentleman's propensity to

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* We remember that Cicero, as Counsel for Cœlius, uses the same argument; but then Solomon, above all, must have been uniformly pure, and Bacon's sun must have been exempted from a spot. Rev.

vice: that his adulterous connexion with Fausta was only an *unlucky intrigue*: that most of the criminations brought against him were the Blunders of Scholiasts, or the License of Rhetoricians: that he was, though a finished, yet *a rational, voluptuary*: that the malversations in his proconsulate, of which the Numidians complained so loudly and so justly, and for which they commenced a prosecution against him—quashed as it was by the influence of Cæsar, and that influence, it is said, the purchase of Sallust's money—were things of no great account, but matters of course, what every body did, but Fabricius: (unfortunate Verres! to be condemned so long before a suitable advocate was born!) that the infamous conduct of the Historian, when Tribune on Milo's trial, was creditable to his firmness and ability—with a long &c. of the same kind. It seems, indeed, that if the biographer could exculpate his hero, he cared not for incurring the suspicion of being dissolute and unprincipled himself. We really redden at the unfounded and abominable insinuation, that Cicero, who was inimical to Clodius for his master's sake, was secretly concerned with Milo in the assassination: when it is clear from the undisputed statement in his oration, and the account which Asconius gives of the affair, that neither Clodius nor Milo had, when they set out, the least idea of mischief to each other: but that at first it was a mere accidental scuffle among the servants, where at length the masters interfered, and one of them was killed. So foul, so false, so wanton a suggestion, as this against Cicero, merits the severest rebuke. The share too, which our Roman author had, when Quæstor, in procuring so nefariously the banishment of Cicero, for conduct eminently necessary and meritorious, is another stain on his moral character. Omitting therefore what Lenæus and the declaimers say of him, omitting what is implied in the erection of a temple and a circus to the honour of Venus, and omitting various other allegations, we are surprized to hear that against those who defame him, posterity will do him justice. And who can believe that a few moral sentences were put into the Catilinarian and Jugurthine wars, by *way of atonement* for his licentiousness, at the very time when he was rolling in every luxurious and libidinous excess? So much for the Life of Sallust, which, with these and some other exceptions, we pronounce a luminous composition, and the work of no common master.

We strongly suspect that the two political discourses, ascribed to Sallust, belong to a different and much later hand, and that, besides the fragments, the only writings of his which have reached our day, are the Conspiracy and Jugurtha; which seem (as our author expresses it) 'like the remains of those noble amphitheatres, with which they are coeval. Both are calculated to impress us with a high idea of the people that could relish, and

the hand that could produce them: while the mouldering arch, and broken column attest, at once, the beauty of either work, and the cruel ravages committed by time.' How 'the mouldering arch and broken column attest the beauty of Sallust's compositions,' &c., and what was the *singular* merit of the Romans in *relishing* these productions of genius and art, we really cannot conjecture.

That Sallust studied and imitated Thucydides, we grant; but not that the pupil surpassed his master. Cicero remarks that the seventh book of, we venture to call him, the PROSE-PINDAR, was the finest piece of history he ever read: although, in another place, he denies him any rank among orators. The reason of which is obvious: conciseness was the characteristic of both Thucydides and Sallust, as amplification was the peculiar merit of Cicero. Neither did the Greek historian pretend to publish *orations*, only a *history* interspersed with short and frequent speeches. Demosthenes is said to have copied all Thucydides no less than eight times. Longinus (sect. xiv.) proposes him as the model of true grandeur and sublimity in writing history. Plutarch describes him as a most pathetic writer, combining the greatest energy and variety that ever existed. Sallust frequently translates his political maxims, and copies him exactly in the conciseness and laboured energy of his phrase; and for that reason is, like him, frequently obscure*.

Before we quit this subject we must note one or two inauspicious tokens of a perfect translator: as where Dr. S. *twice* speaks of *Slaves put to the question:* it should certainly be *to the torture.* And, 'Rome, by this stroke, instead of *being asserted to freedom,*' may be good *Latin,* but certainly is not *English.*

There are also some reprehensible confusions of metaphor in the work under consideration; and egregious is the mistake where (page xxiv. of the Essay) Marius is said to espouse the part of the nobility, and Sylla that of the people: the truth is directly the reverse. The account of Cicero in delivering his oration pro Milone is unauthorized declamation, and unworthy of an historian. We release our readers for the present with two quotations: the one is a fine specimen of exculpation. 'As the tenor of his life was at a considerable variance with his precepts and philosophy, so we must candidly class him among those pleasing teachers, who, while they discourse like angels, often act like men.' The other is, the approbation of that foolish and empty object of the Roman historian;—'Drawing a conclusion from the shortness of life, and the actual extent of our

* Vide Smith's translation of Thucydides, page 38.

faculties, he steadily looked forward to that pleasing existe (where? in Plato's purgatory, or in Elysium? No! TH some existence, some intelligence; but) in the honest fame, and the applause of posterity, which he hoped to find beyond the grave.'

Poor Crispus, and is this thy happiness? is it thus that thou art distinguished from the beasts that perish? No! Bucephalus will be remembered as long, and will excite feelings of attachment which Sallust never merited. If the historian could witness our admiration of his talents, he would find that it heightened our execration of that depravity which wasted and perverted them.—Unsubstantial and ridiculous glory! that our remembrance will descend to posterity!—an absurd fantastic object, which philosophers and warriors in all ages have pursued, when they either knew not, or despised, the hope of a better futurity: and which they have commonly taken care to ensure, like the Ephesian incendiary, by memorable crimes.

How deeply are we indebted to that divine revelation which enlightens our mind, and directs our conduct; which affords a rational and dignified object for exertion, and which secures our way to glory, through the path of happiness and virtue!

(To be concluded in our next Number.)

Art. II. *Letters from France*, written in the Years 1803, and 1804, including a particular Account of Verdun, and the Situation of the British Captives in that city. By James Forbes, F.R.S. &c. 2. vols. royal 8vo. pp. 432—435. price 1l. 1s. White, 1806.

IN the discharge of our professional duty, we are frequently compelled to exercise our prerogative of censure; and after the perusal of an absurd, useless, or tiresome book, it is not surprising if our remarks display a little acerbity, as well as disapprobation. Sincerely do we wish that those who never read, and can hardly spell, would not attempt to write; and that the press might be left vacant for those who can awaken our sympathy, or extend our information. The work before us has had the happy effect of smoothing our wrinkles, and of disposing us to communicate to our readers some portion of the entertainment which it has afforded to us.

The motives which determined Mr. Forbes to visit the continent were 'of the most powerful nature; parental affection, and parental duty.'

'My daughter,' he writes, 'my only child, is now, as you well know, arrived at that age when education requires the last polish, and when accompanied by the never-ceasing vigilance of parental care, can it be

obtained in any way so pleasing and effectual, as by visiting those parts of Europe to which our views are directed? . . . It is our first object, therefore, to see the principal towns of Holland, and from thence shape our course through Flanders to Paris: we propose, however, to make but a short stay in that city; and it is my present intention to reach, in the early part of summer, the sublime and beautiful regions of Switzerland, where nature clothes her alpine heights with such majestic grandeur, and fills her romantic vales with all the charms of secluded beauty . . . When we have enjoyed the vintage on the charming borders of the lake of Geneva, we propose to cross the Alps, and enter Italy, at the close of autumn. A progress through Turin, Genoa, Florence, and some of the northern cities, will conduct us to Rome, which we shall make our winter residence, and avail ourselves of the numerous advantages which it so transcendently affords. The vernal months that succeed, may be dedicated to the picturesque and classic scenery of Tivoli, Frescati, and Albano. I have also projected a journey to Naples, and a voyage to Sicily.'

Such is the outline which Mr. Forbes has given of his intended tour, and we sincerely lament, that the wanton and vindictive malice of an unfeeling despot, should have prevented the execution of his well arranged plan.

On the 27th of April 1803, our travellers embarked from Harwich for Helvoetsluys, and on the 29th at noon first 'saw the flat coast of Holland . . the sand banks, unrelieved by trees or verdure, now and then presented an hamlet, a church, or land-mark tower; but no other variety regaled our sight, until we approached the broad expanse, where the river Maese disembogues itself into the sea.'

We regret that we are unable to extract largely from Mr. F's. well written descriptions of Dutch scenery, and his animated praises of the neatness and industry of the laborious and phlegmatic Hollander. But we must pass rapidly through this part of his tour, that we may afford greater space to details more interesting, at the present moment, to the English reader.

From Helvoet, Mr. F. and his family proceeded by the Trekschuyt to Rotterdam, and by the same conveyance from Rotterdam to Delft, and the Hague. He takes the opportunity of that easy and even luxurious mode of travelling, to give his correspondent a general abstract of the present state of Holland, for which he acknowledges himself "indebted to a statistical account" recently published at Paris. The result of his statements appears to be, that the Batavian Republic contains 1425 square leagues, and 1,881,881 inhabitants; the estimate of Pinkerton is much higher, viz. 10,000 square miles, and 2,758,632 inhabitants.

At Leyden, Mr. Forbes visited the University, but was miserably disappointed in the expectations which he had formed of its 'cabinets of natural history' and its 'botanical departments.'

From his account of Haerlem, we extract a description, borrowed by Mr. F. 'from a modern traveller,' of its celebrated organ.

'It was made by Christopher Muller, of Haerlem, and erected in 1738. It consists of eight thousand pipes, the largest thirty eight feet long, and sixteen inches in diameter; there are sixty-eight stops, of which the most wonderful is the *vox humana*, so exactly imitative of the human voice, both in the bass, tenor, and treble, that it was sometime before I could persuade myself that I was not imposed upon by real voices: there are other pipes, which are equally wonderful in the notes of different birds,' and the effect of the kettle-drum stop is not easily to be conceived.

'Haerlem has given birth to several eminent painters, particularly Bergham, Wouvermans, Ostade, and Ruysdael, all of them very celebrated artists. Hals also, though he was born at Malines, in Flanders, having fixed his residence in this place, its inhabitants are proud of owning him for a citizen; and the celebrity of this painter proved the means of attracting Vandyke hither on his way to England, where he had been invited by Charles the First. Wishing to be unknown on his arrival, Vandyke employed a stratagem to seduce Hals from an alehouse, where it was his custom to pass away much of his time in low company, and spend all the money his profession enabled him to realize. A pressing invitation from a stranger of distinction, who wished to have his portrait finished at one sitting, was accordingly sent to him; but it was with difficulty that he could be prevailed upon to quit his much loved liquor and company. At length he complied with the message, and was introduced to Vandyke; who suffered no expression to escape him that might lead to a discovery. Hals commenced his business, and worked in his best manner: the stranger also appeared to be greatly delighted, and declared how much he should like to possess a talent which produced such beautiful effects, and did not appear to him to be of very difficult attainment: he then took the pencil, and began to sketch a subject. His mode of proceeding soon made Hals entertain doubts as to the quality of his guest, and he exhibited, as he felt, the utmost astonishment, when he beheld a most masterly sketch of himself, finished by the hand of his distinguished visitor: he suddenly exclaimed, 'You are Vandyke! for no other man could have produced such a portrait.'—As he pronounced these words, he threw himself on that great painter's neck, and remained for some time absorbed in speechless wonder and delight.'

Mr. F. notices, as other travellers have done, the *rasp-house*, *spelthouses*, &c. and describes the promiscuous dancing assemblies.

The 12th letter is principally devoted to an account of the singular village of Brock, which has already appeared so frequently in books of travels, that we need not here repeat it. The quietness and seclusion of this place, are not less extraordinary than its cleanliness; for in their walk through the whole village, Mr. Forbes and his party encountered only, 'one old woman, two men, and a boy.' The inhabitants 'appear to blend in one system, the tenets of the Calvinists, Moravians, and Qua-

kers;' and, 'though they are members of the established Dutch church, they profess a devotion and retirement which they think more conformable to primitive Christianity.'

At Zeist, near Utrecht, Mr. F. visited a considerable establishment of Moravians, and has given an interesting sketch of their history and general economy; the candour of this statement, and indeed the serious tenour of the whole work demands our warm commendation.

'They look up,' he observes,' with humble hope and joy to our blessed Saviour, as to the LAMB who was slain for our redemption, and who made by his sacrifice a complete propitiation for the sins of fallen man: they admit of justification only in him, and allow of no other plea for salvation than that of divine grace, through faith in a crucified Redeemer. The style of their hymns, and other writings, is extremely figurative: this circumstance, together with misinterpretation of their Agapæ, or love-feasts, has sometimes caused them to be treated with undeserved contempt and ridicule.'

As nothing of any peculiar interest occurred till Mr. Forbes and his family arrived at Paris, we shall merely indicate their route from Utrecht, through Gorcum, Breda, Antwerp, Mechlin, Brussels, Mons, Valenciennes, Cambray, Peronne, to Paris, where, on reaching the Hotel de la Rochefoucault, May 24, 1803, they received the distressing intelligence that hostilities had recommenced, and that every Englishman within the territory of France had been declared prisoners of war. On the following morning, Mr. Forbes appeared before General Junot, from whom he obtained permission to remain at Paris; he 'was also informed that he might go where he pleased in the capital and its environs, and might spend the day at St. Germain, or Versailles, provided he returned every night to sleep in Paris.'

'No intelligent, liberal Frenchman,' observes Mr. F. 'endeavours to justify this act of the First Consul; but, on the contrary, all who have the courage to avow their sentiments, consider our detention as one of the most abominable violations of the law of nations ever committed in a civilized country. They ascribe this cruel breach of hospitality to the hasty orders of capricious despotism, issued in a moment of passion; but to us, the consequence of his capricious and irritable nature may be lasting and terrible.'

Of the temporary relaxation of their captivity, Mr. F. and his companions availed themselves to the utmost; and visited all that was interesting in and near Paris. We could with pleasure extract from his description of the Louvre, but our readers are, most probably, well acquainted with the purposes to which it is now devoted; and detailed descriptions of its inestimable contents have been so long, and so frequently, before the public, that we pass on to other particulars.

At Versailles, Mr. Forbes seems to have been more delighted with the exquisitely simple and picturesque beauties of the little Trianon, "the favorite retreat of the unfortunate Marie Antoinette," than with all the magnificence of the regal mansion. In his next letter, he gives a striking and spirited description, from the pen of a Frenchman, of the change produced in France by the revolution. At the hospital of invalids, the national pride of our countryman was highly gratified at discovering among more than 1800 standards, only 'two British flags, and a tattered ship's ensign, which however are placed in the most conspicuous situation.'

The names of de l'Epee and Sicard, the benevolent instructors of the deaf and dumb, must be familiar and grateful to our readers; with the latter, and his favourite pupil, Massieu Mr. Forbes had the good fortune to be acquainted, and he had the pleasure of assisting at a rural fête in honour of the Abbé at the forest of St. Germain; M Jauffret, a name well known to the lovers of natural history, presided at the entertainment; he is a very amiable man, and makes frequent botanical excursions, with youth of both sexes, in the environs of Paris.—Mr. F. describes the interesting occupations of the day, and among other particulars relative to Massieu, records the following conversation, which was interchanged on paper, and which we translate literally from the French:

Ques. What is Eternity? *Ans.* That day which has no yesterday, nor tomorrow.—*Q.* What is God? *A.* The Sun of Eternity. *Q.* What is Gratitude? *A.* The Memory of the Heart.—*Q.* What is a Revolution? *A.* A tree whose root is upwards, and whose top is downwards.—*Q.* What is virtue? *A.* Moral Strength.—*Q.* What is Reason? *A.* The Maturity of the Mind.

Mr. Forbes has also introduced in this chapter the affecting letter of Massieu to the National Assembly, in 1792, when his tutor was arrested for conscientiously declining to take the civic oath; together with some interesting extracts from Sicard's narrative of his wonderful preservation, amidst the carnage of the Abbaye, when his companions in misfortune were slaughtered before his eyes, and the bayonet was already lifted to plunge into his breast. He yet lives for the honour of France, and the felicity of his pupils.

The following description, at once sneering and savage, of the celebrated Strasbourg goose, the favourite morceau of the French Epicures, is copied by Mr. F. from the Manual of gluttons.'

'This goose has obtained a distinguished name amongst the winged tribe, and certainly deserves the grateful acknowledgment of all true lovers of the table, for the superior excellence of its liver, with which at Strasbourg are manufactured those admirable *patés* that form the

greatest luxury of an *entremet*. To procure those livers of a sufficient size, the animal must for a time become a living sacrifice. Crammed with food, deprived of all liquid, and nailed by the feet to a board fixed immediately before a large fire, it must be allowed the poor goose does not lead a very pleasant life. The punishment, indeed, would be intolerable, if the animal was not cheered in its sufferings by the consoling idea of its intended destiny; the prospect of this enables it to brave with fortitude the fiery trial; and when she considers that her liver, grown much larger than the rest of her body, larded with truffles, encrusted in a scientific paste, through the medium of M. Corcellet, will spread around the glory of her name, she calmly submits to her fate, and sheds not a single tear.'

How is man degraded below the very brutes which he sacrifices, when he makes his happiness consist in sensual gratifications!

The 'museum of French monuments' appears, from Mr. Forbes' account, to be eminently calculated to excite the interest of the traveller. M. Lenoir, 'its founder and administrator,' has collected within the precincts of the ci-devant Convent of the Petits Augustins, an immense number of monuments, which with unceasing assiduity and at considerable expense, he succeeded in rescuing from the revolutionary Vandals. He has arranged them by centuries, in separate chambers, and "the cloisters and adjoining gardens are decorated with tombs, vases, sarcophagi, statues, cinerary urns, and other fragments, which, produce a striking effect among the overshadowing yews, cypresses, and weeping-willows.'

We pass over the particulars of a six weeks journey to Tours, and a variety of anecdotes and descriptions, that we may come at once to the most unpleasant part of our author's residence abroad—his exile from Paris. On the 7th of December, 1803, he 'received an order, in the usual form, to depart in three days for Verdun;' he succeeded, however, in obtaining an extension of the time, and did not reach Verdun until the 17th.

'We certainly might have been,' observes Mr. F. 'in a more uncomfortable situation, but still, it is rather trying to a British spirit to be compelled to appear every morning at the general appel of the English, and at nine in the evening, when the great bell of the cathedral tolls, to be compelled to repair to our lodgings, or be sent to prison. A walk without the gates is at present prohibited; at the same time the promenades within the walls are pleasanter than most of those which I have seen in fortified places. The town stands on very unequal ground; the citadel, cathedral, and episcopal palace, are on the summit of a lofty hill, in the vicinity of shady walks, and fine prospects; particularly from the gardens of the episcopal residence, and the adjacent parade. The Bishop's palace, now inhabited by the sous-prefet, and many of the best houses, are situated on the summit of the hill near the cathedral; on its acclivity, and immediately surrounding it, is the rest of the town, which consists of several streets, with many good houses, and well fur-

nished shops; particularly those selling liquors and confectionary, for which Verdun is famous. The convent and nunneries, formerly amounting to eighteen, are all suppressed; and the parish churches reduced from twenty to three. The lower part of Verdun, where we reside, is pleasingly diversified with wood and water, fields and gardens. The Meuse flows here through verdant meadows with great rapidity; and in its principal stream, and different branches, forms several noisy cascades over the artificial precipices from which it rushes into the town. Here the ramparts are shaded by large trees, and the walks through the meadows planted with osiers, willows, and alders, the scene very unlike the interior of a fortress, and bearing a great resemblance to Dhirboy, in the East Indies, where I so long resided among the peaceful Brahmins. Such is the place of our captivity;'

of which Mr. Forbes has given us two pleasing sketches.

General Wirion, the commandant, is represented in the most amiable light; his politeness and humanity softened the harshness, and relieved the despondency of confinement; but he was frequently compelled, by mandates from his unfeeling master, to adopt measures from which his own feelings must have revolted. Domiciliary visits, frequent and alarming reports, sudden and unaccountable removals of several prisoners to the dreary dungeons of Bitche, incessantly harassed the minds of our unfortunate countrymen. We pass over many interesting particulars, among which is a statistical account of modern France, to notice the application of Sir Joseph Banks, and the influence of the National Institute, by whose interference Mr. Forbes was at length liberated from Verdun; after a detention of six months, he left that place on the 19th of June, 1804, and on the 21st reached Paris.

As Mr. Forbes felt it necessary to state such qualifications to the National Institute as might entitle him to the name of a *savant,* we gladly embrace the opportunity of introducing him to many of his countrymen in his own words.

'I left England before I had attained my 16th year, and with some knowledge of drawing, and an ardent desire to explore foreign countries, I travelled for a space of nearly twenty years in different parts of Asia, Africa, and America; endeavouring to investigate the manners and customs of the inhabitants, to study the natural history, and delineate the principal places, and picturesque scenes in the various regions I visited. To these I added the costume of the natives, together with coloured drawings of the beasts, birds, fish, insects, fruit, flowers, and vegetables, produced in such infinite variety in those distant climes. During this period I resided a long time among the Brahmins in Hindostan, at a considerable distance from the European settlements: where I had an opportunity of observing the modes of life, and the peculiar tenets of that singular people.

'Twenty years are now elapsed since I returned from thence to my native country, when, not having visited the continent of Europe, I left England a few years ago in order to view the classical scenes of Italy,

the romantic regions of Switzerland, and the extensive tracts of Germany; but on account of the late war, I could not then enter France.

'My drawings, and the descriptions of them, which were made during these travels, fill upwards of *fifty-two thousand pages*, and are contained in one hundred and fifty folio volumes, all the work of my own hands; and these labours obtained me the honour of being elected a member of the Royal and Antiquarian Societies of London. My friends have insisted upon my making the public acquainted with my researches, and, previous to my leaving England I had devoted some time to a selection of the most interesting parts, which I was preparing for the press. In that state they now await my return, when I hope to complete the arduous undertaking.'

In this wish we cordially unite, and do not wonder that such a statement had its effect upon the National Institute.

We have already devoted so many pages to this pleasing work, that we cannot accompany Mr. F. in his route through Normandy and Morlaix; we can only observe, that he sailed from this port in a Danish merchantman on the 26th of July, 1804, and on the next day landed at Dartmouth.

'My sensations on this occasion no language can describe; but most sensibly did I feel the truth of Mr. Sheridan's assertion, that Buonaparte is an instrument employed by Providence to attach the English more and more to their constitution and liberty; and that whoever treads on British ground, after leaving France, feels as if he had escaped from a dungeon, and was restored to light and to freedom.'

The Appendix contains some letters from Verdun, addressed to Mr. Forbes since his liberation; one of which records a singular triumph of honour in an Irish Gentleman, who refused to accept liberty for himself, his sister, and his mother, when he found that it was offered through the influence of the infamous O'Connor.

We take leave of these elegant and entertaining volumes, with our thanks to Mr. F. for the pleasure he has afforded us, and our hearty congratulations on his return to a land of peace and security.

Art. III. *A Treatise on the Process employed by Nature in suppressing the Hemorrhage from divided and punctuated Arteries; and on the Use of the Ligature*; concluding with Observations on Secondary Hemorrhage: the Whole deduced from an extensive Series of Experiments, and illustrated by Fifteen Plates. By J. F. D. Jones, M. D. Member of the Royal College of Surgeons of London 8vo. pp. 237. Price 10s. 6d. Philips, London; Guthrie and Tait, Edinburgh. 1805.

THE examination of many works on medicine and surgery, would be inconsistent with our plan; but some treatises on the healing art contain such positions as can hardly be too much investigated, and such practical rules as cannot be too generally

known. Of this kind is the work now before us, and we hope that we shall render essential service to our readers in general by examining its contents. The subjects discussed in this performance,

"Whether we consider them in reference to the patient, or the surgeon, are inferior to none in the interest which they ought to excite. The brave, the unfortunate, and the diseased, are those who plead for that aid which is to rescue them from instant danger. The surgeon never suffers greater anxiety, than when he is called upon to suppress a violent hemorrhage; and on no occasion is the reputation of his art so much at stake. There are only two modes by which we are enabled to obtain any knowledge on these subjects: first, by patient observations made on the human body; and secondly, by direct experiments on brutes. War, accidents, and disease, have never been wanting, and yet the records of our profession afford us but few and detached observations on the suppression of hemorrhage, if we contrast the knowledge we possess with the importance of the subject." pp. 7, 8.

The frequent occurrence of wounds, and the dangerous consequences which the slightest might occasion, must render it obvious, that no opportunity should be lost of spreading, as widely as possible, such information as may furnish the most rational means of relief. Independently of the great benefits which must result to professional men, from a fair and sensible investigation of a subject involved in a considerable degree of obscurity, it is highly desirable to rescue the public from the influence of error, and from the propensity to employ inefficacious nostrums. Cases often occur in which life may depend on immediate and judicious exertions, and a useless remedy, that loses a few minutes, is a fatal aggravation of the mischief.

The first attempt to point out the means which the constitution of our frame employs for the suppression of hemorrhage, was that of Mons. Petit, in 1731. This ingenious surgeon was of opinion, that hemorrhage, from a divided artery, is stopped by the formation of a coagulum, or clot of blood, partly within, and partly without the vessel. He therefore was led to recommend compression, that the clot might not be removed by the impulse of the blood. In 1736, Mons. Morand, who did not deny that the coagulum had some effect in restraining hemorrhage, contended, that the most essential changes which took place, were in the artery itself; the circular fibres corrugating, and thereby shortening, the longitudinal fibres, by which a thickening of the artery, and, in the end, an obliteration of the cavity, he supposed, took place. M. Morand, as appears even from the terms he employed, had no very accurate ideas of the structure and action of the arteries: his doctrine was, however, soon after adopted by Mr. Sharpe, in the second edition of his Operations of Surgery. To this opinion succeeded that of Mons. Pouteau, who attributing

little or no effect to the clot of blood, or to the retraction of the artery, conceived that the flow of blood becomes impeded, principally by the tumefaction of the cellular membrane, at the circumference of the cut extremity of the artery. Our countrymen, Kirkland, White, Gooch, and Aikin, have adopted the opinion, that the stoppage of the hemorrhage depends on the contraction of the arteries, and not on the formation of a coagulum. Mr. Kirkland made several ingenious experiments, from whence it appeared, that a perpendicular pressure, for a few minutes, upon the end of the vessel, would effectually suppress a hemorrhage from a considerable artery; the pulsation at the extremity becoming less and soon ceasing, the artery collapsing, and gradually closing itself, up to the nearest lateral branches, through which the blood then passes. The last opinion which has been delivered, is that of Mr. J. Bell, who supposes that the spontaneous stopping of hemorrhage proceeds, neither from the retraction of the artery, the construction of its fibres, nor the formation of a clot, but from the injection with blood of the cellular substance, which surrounds the artery.

Thus far had the experiments and observations of preceding anatomists and surgeons advanced our knowledge on this subject. But nothing had appeared to illustrate and reconcile contradictory appearances, or to determine which theory was erected on the firmest foundation. Every one had been most influenced by those phenomena which had occurred in his own experiments; and hence an unjustifiable propensity had been indulged in, to assign the whole effect produced to one circumstance alone. Aware of this, and convinced that a connected series of experiments and of observations could alone furnish satisfactory information on this interesting subject, the ingenious author of this treatise instituted a course of experiments, from the first series of which, nineteen in number, made on arteries which were *completely divided*, he deduces the following interesting observations.

"These experiments," he says, "shew that the blood, the action and even the structure of arteries, their sheath, and the cellular substance connecting them with it—in short, that all the parts concerned in or affected by hemorrhage, contribute to arrest its fatal progress, by operating, in the case of a divided artery of moderate size, in the following manner.

"An impetuous flow of blood, a sudden and forcible retraction of the artery within its sheath, and a slight contraction of its extremity, are the immediate and almost simultaneous effects of its division. The natural impulse, however, with which the blood is driven on, in some measure counteracts the retraction, and resists the contraction of the artery. The blood is effused into the cellular substance between the artery and its sheath, and passing through that canal of the sheath which had been formed by the retraction of the artery, flows freely externally, or is extravasated into the surrounding cellular membrane, in proportion to the open or confined state of the external wound. The retracting artery leaves the

internal surface of the sheath uneven by lacerating or stretching the cellular fibres that connected them. These fibres entangle the blood as it flows, and thus the foundation is laid for the formation of a coagulum at the mouth of the artery, and which appears to be completed by the blood, as it passes through this canal of the sheath, gradually adhering and coagulating around its internal surface, till it completely fills it up from the circumference to the centre.

"A certain degree of obstruction to the hemorrhage, which results from the effusion of blood into the surrounding cellular membrane, and between the artery and its sheath, but particularly the diminished force and velocity of the circulation, occasioned by the hemorrhage, and the speedy coagulation of the blood, which is a well known consequence of such diminished action of the vascular system, most essentially contribute to the accomplishment of this important and desirable effect.

"A coagulum then, formed at the mouth of the artery, and within its sheath, and which I have distinguished in the experiments by the name of the external coagulum, presents the first complete barrier to the effusion of blood. This coagulum, viewed externally, appears like a continuation of the artery, but on cutting open the artery, its termination can be distinctly seen with the coagulum completely shutting up its mouth, and inclosed in its sheath.

"The mouth of the artery being no longer pervious, nor a collateral branch very near it, the blood just within it is at rest, coagulates, and forms, in general, a slender conical coagulum, which neither fills up the canal of the artery, nor adheres to its sides, except by a small portion of the circumference of its base, which lies near the extremity of the vessel. This coagulum is distinct from the former, and I have called it the internal coagulum.

"In the mean time the cut extremity of the artery inflames, and the vasa vasorum pour out lymph, which is prevented from escaping by the external coagulum. This lymph fills up the extremity of the artery, is situated between the internal and external coagula of blood, is somewhat intermingled with them, or adheres to them, and is firmly united all round to the internal coat of the artery.

"The permanent suppression of the hemorrhage chiefly depends on this coagulum of lymph; but while it is forming within, the extremity of the artery is farther secured by a gradual contraction which it undergoes, and by an effusion of lymph between its tunics, and into the cellular membrane surrounding it; in consequence of which these parts become thickened, and so completely incorporated with each other, that it is impossible to distinguish one from the other: thus, not only is the canal of the artery obliterated, but its extremity also is completely effaced, and blended with the surrounding parts." pp. 53—56.

The more particular elucidation of these observations, and the remarks on their accordance or disagreement with the observations of preceding writers, we are reluctantly prevented from introducing here; we shall therefore proceed to notice Dr. Jones's farther labours.

Sixteen experiments are related, which were made to ascertain the means which nature employs for suppressing the hemorrhage

from *punctured* or *partially divided* arteries. From these it appears, that the hemorrhage was at first stopped in these cases, by a thick lamina of coagulated blood, which, though somewhat thicker at the wounded part, was continuous with the blood lying between the artery and its sheath; and that the arteries being wounded, only to a moderate extent, are capable of re-uniting and healing so completely, that after a certain time the cicatrix is not discoverable on either the internal or the external surface. In this part of the work, Dr. Jones offers some very useful suggestions respecting the formation of aneurisms, and the treatment of a wounded artery; concluding, however, that in every case in which it can be done, it is best to tie the artery above and below the wounded part, and to divide it completely between the ligatures, agreeable to the practice which was recommended by Celsus.

The author proceeds in the next place to examine the immediate effects produced by a ligature on an artery. His inquiries on this point were very much aided by the information he obtained from Mr. J. Thomson, of Edinburgh, that in every instance in which a ligature is applied around an artery, without including the surrounding parts, the internal coat of the artery is torn by it: a fact indeed which was first noticed by Mons. Dessault.

The structure of the arteries explains on what this curious circumstance depends. Whilst the internal and middle coats are so weak, in their circular direction, as to be very easily torn by any force applied in that direction, the external coat possesses a considerable degree of uniform density. Hence if an artery be surrounded by a tight ligature, its middle and internal coats will be as completely divided by it as they can by a knife, whilst the external coat remains entire.

Six very important experiments are here related, from which it appears that a single ligature or more being applied round an artery, even the carotid, sufficiently tight to cut the internal and middle coats, and then directly removed, an effusion of lymph takes place, not only externally, but within the artery, to fill up and obstruct it in such a manner, as must effectually accomplish the obliteration of its canal to the first collateral branches, above and below the obstructed part. If, as Dr. Jones observes, it be possible to produce obstruction in the canal of an artery in the human subject, in the above-mentioned manner, may it not be advantageously employed in the cure of aneurism? inasmuch as nothing more need be done to prevent the immediate union of the external wound.

In the observations which follow on the process of adhesion and the changes which an artery finally undergoes, in consequence of the application of ligature, as well as those on the improper form and application of the ligature, as tending to produce

secondary hemorrhage, much useful informati on is to be found which our limits will not permit us to notice.

We cannot conclude without expressing our opi nion, that the author of the present work has prosecuted an ardu ous and most useful inquiry, with great industry and success. His experiments and observations furnish information, which at all times must be acceptable. But at the present period, when thousands of our fellow-men, of our countrymen, may fall in the hour of ba ttle, he, who eagerly directs his attention to counteract effectually the most frequent cause of death in these lamentable situations, renders a service to suffering humanity, which deserves our grateful acknowledgements.

Art. IV. *Select Sermons;* translated fro m the original French of Louis Bourdaloue. 8vo. pp. 355. Pr ice 6s. Conder. 1806.

"NO one ever possessed in a more eminent degree than Bourdaloue, all the great characteristics of genuine eloquence. He united the simplicity of Christian preaching, with majesty and sublimity . . . strength with sweetness, vehemence with unction, freedom with precision, the most energetic ardour with the purest and clearest views . . . Nothing escaped the vivacity and extent of his imagination. What fire and animation in his delivery! . . . he bore down all before him; he captivated, he mastered the feelings of his hearers; conviction was irresistible, and libertinism itself yielded to his sway!"

We do not recollect ever to have been more completely *at fault*, than on accidentally meeting with this singular effusion, the composition, we believe, of a celebrated French female, the Marchioness de Lambert. We could not for some time persuade ourselves that the praise had been seriously designed; so ingeniously has the writer contrived to attribute to Bourdaloue, almost every excellence which he did not possess. Our estimate of his merits and defects has not been formed lightly nor hastily, and we do not hesitate to give it as our decided opinion, that he has neither sublimity nor sweetness, unction nor imagination; he is sometimes, although but rarely, vehement; and so far is he from attaining the mastery of the feelings, that we question if a single instance of genuine pathos can be produced from the whole of his works. The following extract from Laharpe, so completely expresses our own ideas on this subject, that we adopt it nearly without reserve. After noticing the gross and indecent buffoonery, which degraded the eloquence of the pulpit in France, during the two centuries immediately preceding the age of Louis XIV. he thus proceeds:

"Bourdaloue held out to his contemporaries an example suited to the gravity of the sacred ministry . . . he was the first who constan.y

supported in the pulpit, the eloquence of reason . . . he laid aside the affected display of miscellaneous quotations, and quaint conceits. Deeply imbued with the spirit of the Gospel, and versed in the Holy Scriptures, his subjects are solidly treated, judiciously and methodically arranged, and vigorously pursued. His reasoning is conclusive . . . and his inferences satisfactory and instructive: but he has few of the great requisites of the orator, elocution, sentiment, animation. He is an excellent theologian, an expert catechist, rather than a powerful preacher. While he forces conviction on the mind, he is deficient in that precious unction which can alone render conviction efficacious."

To this judicious estimate of the talents of Bourdaloue, we add, in the words of his present translator, that in his writings, "active and social duties are clearly delineated, and zealously enforced, nor is any argument used to seduce them into indolent retirement, who are usefully employed in public life: and the performance of ceremonial religion, or the cultivation of abstract feelings, to the neglect of moral obligations, and influential piety, is ever condemned as hypocrisy or self-delusion."

The volume, under review, contains an interesting and well-translated selection from the sermons of this eminent preacher. The subjects are---*True and False Piety; The Love and Fear of Truth; The Afflictions of the Righteous, and the Prosperity of the Wicked; Prayer; The Recompense of the Saints; Love to our Neighbour; The Forgiveness of Injuries; Providence; The Fear of Death; The Prayer of Jesus Christ in the Garden; The Last Judgment.*

Of these we are disposed to prefer the 1st, 5th, and 9th. From the 1st, we shall extract that part of the exordium which contains the arrangement of the discourse.

"As the most brilliant gold is not always the most free from alloy, so the most splendid piety is not always the most solid and pure. Can we desire a more striking exemplification of this truth, than in the Scribes and Pharisees? Their actions apparently so holy, were not only worthless in the sight of God, but they were actions which he expressly condemned. What were the causes of this condemnation? Three great imperfections we may discover in them, and which I shall endeavour to expose in the three heads of this discourse. In short, what was the piety of the Pharisees? It was hypocritical, false, and vicious; first, in its subject; secondly, in its aim; thirdly, in its form. False in its subject, because it affected the most scrupulous severity in things of a trivial nature, whilst it neglected the most important duties; false in its aim, because all its exertions were selfish, and arose from worldly considerations. Lastly, false in its form, because it was merely external, and consisted in outward performances; for these reasons it was so strongly opposed, and so frequently reprobated by the Son of God. If we, my brethren, are desirous, by sincere and genuine piety, to ensure our salvation, and render ourselves acceptable to God, let us learn to correct, in the practice of our religion, these three defects; that is to say, let our piety be perfect; let our piety be disinterested; and let our piety be internal: perfect, that

it may comprehend every thing which enters into the service of God, whether of more or less importance; disinterested, that it may have a view to God and his Kingdom, without considering what we might expect to receive from the world; internal, that it may influence and dwell in the heart. Unless by these distinguishing marks, we prove ourselves superior to the Pharisees: unless our piety be more extensive, and actuated by a nobler aim than theirs, and unless it be deeply rooted in our hearts, we must not flatter ourselves that we shall ever find favour with God. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*"

The *recompense of the saints* is a subject of peculiar delicacy and difficulty, but, with some allowance perhaps for the creed of Bourdaloue, we think it treated with singular felicity in the 5th sermon. After describing the promised reward as *certain, abundant,* and *eternal,* he goes on with an animation which faintly reminds the reader of the unrivalled eloquence of Massillon.

"The reward of the righteous alone passeth not away; for the righteous will live for ever, and their recompense is in God, who cannot change. The reward of the righteous alone is immutable and invariable; for it consists in the happiness they receive from seeing, loving, and possessing God: they will see him, they will love him, they will possess him to all eternity. As the sufferings of the damned will arise from their being deprived of God, and eternally feeling the loss of God, the beatitude of the saints, on the contrary, will arise from the certainty that they shall never lose their God, that they shall be for ever united to him. Such is the reward of them who devote themselves to the service of the Almighty. A kingdom is prepared for them, an eternal kingdom, in which there will be no succession, no vicissitude: a crown awaits them; a crown endowed with a privilege conferred on no earthly crown, that of being perpetual: they will reign like God; they will reign for ever: this eternity of power is the recompense of them who suffer, and who humble themselves for the sake of their God. They will be filled with joy; with joy which will never terminate; with joy which will never be disturbed nor interrupted; a joy which will endure as long as God himself. This eternity of happiness is the recompense of them who are lowly in heart, who renounce themselves, and by their humility become great in the sight of God, of whose glory they will be partakers; they will enjoy glory which will never be diminished nor obscured; which will be ever new, which will receive augmented lustre from the lapse of ages; an eternity of glory!"

In the 9th sermon, among other powerful motives for the consolation and triumph of the Christian, in the prospect of death, he urges

"The contemplation of our dying Saviour; of Jesus Christ, who, though immortal in his nature, became, as we are taught by St. Paul, a partaker of flesh and blood, for the purpose of subjecting himself to mortality, and thereby removing the bitterness of death; *that he by the grace*

of God should taste death for every man, and deliver them who, through fear of death, were all their life-time subject to bondage. Yet to you, feeble and timid Christian, death still appears full of bitterness. Jesus Christ tasted death for you; and you, although you have the benefit of his example, think it hard to taste it for him. After all his care to sweeten the cup, you reject it, as if it were filled with wormwood and gall. It was the felicity of the Apostle Paul to behold death destroyed, swallowed up in the triumph of Jesus Christ. *Death is swallowed up in victory.* He defies death in the language of insult; without presumption, he exults, *O Death, where is thy sting! O Grave, where is thy victory!* But we are not animated by the Apostle's language, we share not his joy and triumph; death is still victorious over our weakness; in our apprehension it retains the same power, the same sting, so that the efficacy of the cross, and of the death of the Redeemer, appears to us almost destroyed. It is the peculiar privilege of Christians, who are united to their Saviour with well-founded assurance, to die without feeling the sting of death; but we renounce this privilege, and from a pusillanimity unworthy of our faith, not only feel, but anticipate, and give additional sharpness to that sting."

We cannot dismiss this volume without congratulating the translator, a female, as we understand, on the able execution of her task.

Art. V. *Observations on English Architecture, Military, Ecclesiastical, and Civil,* compared with similar Buildings on the Continent: including a Critical Itinerary of Oxford and Cambridge; also Historical Notices of stained Glass, ornamental Gardening, &c.; with Chronological Tables and Dimensions of Cathedral and Conventual Churches. By the Rev. James Dallaway, M.B. F. S. A. Royal 8vo. pp. 340, price 12s. Taylor, London, 1806.

THIS is a work of considerable learning and labour, the result of much investigation and continued research. We are sorry that, with such toil and such ample materials, it is not more inviting to general readers; but is rather a collection of valuable matter, than an elegant and pleasing composition.

Mr. Dallaway divides his work into eleven sections. In his first section he investigates the term 'Gothic,' and the derivation of Gothic Architecture, of which he notices the descent, and some of the peculiarities, in reference to Ecclesiastical Structures. His second section describes the era 'of the Florid Gothic' its characteristics, especially, as manifested in certain parts. These principles he illustrates in a third section, by an account of the Benedictine Abbey, now the Cathedral, at Gloucester. After Religious Edifices he adverts to Military Architecture, Castles and Forts, before the Conquest; to similar constructions under the Normans; to the military principles of defence introduced from the Levant, by King Edward I.; and

this brings him to the period when castles gave way to mansions, and the necessity of personal defence was no longer visible in the residences of our nobility. He then institutes somewhat very like a comparison, though he protests to the contrary, between the two Universities, in regard to their public buildings; it is evident that Oxford is his favorite. This is followed by an investigation of Domestic Architecture from the days of Inigo Jones, to the present period; and, as the demense is, according to modern principles, part of the dwelling, Mr. D. next considers English Ornamental Gardening, and the art of composing Pleasure Grounds. The history of the manner of Painting on Glass, much of which has appeared in Horace Walpole, is given in the eleventh section; and the work concludes with a list of our principal churches and cathedrals, in the order of their dates, marking their founders' dimensions, &c. Other lists of a similar kind occur in the work, as well in the notes as in the text.

Mr. Dallaway in his title page professes to compare buildings of various descriptions in England, with those of their respective classes on the Continent; we therefore cannot complain that he makes frequent excursions for this purpose; yet these transitions deprive the work of that uniformity, which is desirable in a history of so important a branch of art, no where better understood, or practised, than in our country.

Readers to whom the subject is new, will find another difficulty in the perusal of this book; the author cites from buildings abroad, many examples that are necessary to illustrate his remarks, but which, of course, those who cannot recollect, cannot compare. Nevertheless, connoiseurs, familiar with this study, who have seen the foreign, or distant subject referred to, or who in their extensive collections of prints can examine at leisure the various structures, and their respective peculiarities, may derive much satisfaction from this gentleman's labours. Mr. D. has chiefly confined his observations to England; he might have included Scotland, if not Ireland, also, with advantage; instead of vouchsafing them only a cursory notice.

John Knox, in Scotland, heedlessly counselled the Partisans of reformation, to 'pull down the Rookeries, and then the Rooks would fly away:' to this phrensy in the cause of godliness, is owing the demolition of many most elegant and venerable structures, which had been erected with wonderful skill, and at a vast expence.

Nothing could have been more easy, and one might have supposed more natural, than to convert buildings already erected for religious worship, to a use analogous with their original intention, and similar in its object, though distinct in its mode. But the very stones of such edifices were abhorred, by those

who had seen the slowly moving procession glide along the lengthened ailes, and sweeping among the clustered pillars fill the choir, amidst the splendour of glimmering tapers, fumes of incense, peals of music, and the pomp of magnificent vestments. Ceremonies so superstitious, especially as associated with the cruelties of persecution, indelibly defiled these sanctuaries, in the opinion of the victorious party; and like the leprosy in the house, according to the Mosaic regulations, could only be cured by absolute dilapidation.

A cause no less powerful, though much less to be regretted, in the ruin of our domestic Edifices, was the national change of manners and modes of life. In the days of Elizabeth, and of James, a nobleman was no longer that proud baron, who considered himself as condescending when he acknowledged the King as his superior, and whose embattled habitation frowned over the adjacent domain, demonstrating at once the apprehension and confidence of its master; but he now valued himself on associating, with a long recorded descent, the refined and embellished manners of later generations. In proportion as internal warfare subsided, and personal security prevailed, the mansion arose instead of the castle; and the illustrious inhabitant no longer trusted for protection to the strength of his own walls, but to the efficacy of the general establishment of the state.

The same causes operating more extensively produced that interesting description of buildings which, to the inexpressible honour and happiness of Britain, decorates every county, and town; comprizing not only the gentleman's house, but the capital tradesman's villa, and the substantial farmer's abode. These are the glories of our isle; our *decus et tutamen*; our strength and dignity. The middle classes of people are the nerves and sinews of our realm; and nothing gives greater pleasure to a reflecting mind, than to see them so comfortably and respectably accommodated, that every convenience of life contributes to bind them the more closely to their native land.

We read a little and but little, of Cottages in antient times; but history still more rarely mentions the intermediate rank of residences, between these humble sheds and lordly fortifications; or, if a few huts huddled together attempt to constitute a town, it infallibly adjoins the Castle-yard; and is no further removed from seignorial protection, than consists with the convenience of flight, on the alarm of danger. Cottages might then be forsaken with little loss to the owner, and less profit to the invader, or if destroyed the damage might be compensated; but how incalculable would be the loss, and how irreparable the mischief, if those innumerable buildings, which class between the extremes

of affluence and of penury in the present day, were abandoned by their inhabitants and destroyed by the enemy!

Such is the general history of British architecture. That it branched out into various styles, to meet the almost innumerable requests of its employers, that it conformed to the peculiar tastes of its professors, as well as of its patrons, and that it was influenced by proposed improvements, and systems recommended by novelty, admits of no contradiction. Foreign importations commanded respect, if not submission; and Britain received its Architecture as well as its Religion from the east. Whether we have always done wisely in adopting extensively the principles of foreigners, we shall not determine. To prohibit the skilful of whatever country from exercising their art among us, is to exclude improvements not originating with ourselves. Nevertheless, what may be perfectly suitable to foreign parts, may be very ill adapted to us; and to suppose that we should appropriate only the excellent, and reject only the inapplicable, is to compliment our countrymen, for a correctness of discrimination, which no doubt, they *may* attain in time, but at what period of time we shall not venture to predict.

Mr. D. has taken pains to recover the names of those Architects, whose skill we admire in the remains of their labours. These he finds, for the most part, among the ecclesiastics of the times. Cardinal Wolsey was an Architect, as well as a Statesman; and Archbishops, Bishops, and Abbots, employed themselves in designing and constructing their Halls, their Colleges, and their Cathedrals. Few, indeed, comparatively, of the antient Architects are known to us; as only a few of the most eminent of modern days are likely to be known to posterity. Every work, therefore which investigates this art and commemorates its practitioners, confers an obligation, not only on those who peruse it immediately, but on those who may hereafter wish for information, which, without such assistance, it must be impossible to procure. Such is the nature and merit of this performance.

As specimens of the author's style and researches, we shall offer a few extracts, arranged nearly in chronological order, referring those who wish for fuller information to the work itself, in which they will find a collection of scientific *memoranda*, which we do not recollect to have seen comprized in any other single volume.

Mr. D. characterizes Saxon Architecture in the following manner.

'Our Saxon progenitors, from their intercourse with Rome upon ecclesiastical concerns, adopted, with however rude an imitation, the Roman plan of churches. We have likewise a fair presumption, that

many temples and palaces of the Romans remained, at that period, at least undemolished in Britain.

The western front of their churches had a portico or ambulatory, and the eastern was semicircular, and resembled the tribune in Roman basilicæ. The principal door-case was formed by pilasters with sculptured capitals; and the head of the round arch contained bas-reliefs, and was encircled by mouldings of great variety, imitated, with imperfect success, from many then existing at Rome, and not without great probability, in England. These mouldings may be more particularly specified and classed, as the indented, the zig-zig like the Etruscan scroll — the small squares, some alternately deeper than others — and the flourished, with small beads, usually on the capitals of pilasters. The latest device which became common just before the Saxon style was abandoned, was a carving round the heads of arches, like trellis placed in broad lozenges, and considerably projecting.'

pp. 14, 15.

'The Saxon large churches were divided into three tiers or stories, consisting of the arcade, galleries, and windows. Such was the solidity of the walls and bulkiness of the pillars, that buttresses were neither necessary nor in usage.' p. 17.

'After the Norman conquest, that style, called by the monks 'Opus Romanum,' because an imitation of the d based architecture of Italy, was still continued in England. The extent and dimensions of churches were greatly increased, the ornamental carvings on the circular arches and the capitals of pillars and pilasters became more frequent and elaborately finished. Of the more remarkable specimens of what is confounded under the general term of Saxon architecture, the true æra will be found to be immediately subsequent to the Saxons themselves, and to have extended not more than a century and a half below the Norman conquest. The two churches at Caen in Normandy, built by William and his queen, are the archetypes of many now remaining in England; but the most magnificent work of this kind was the nave of old St. Paul's, London. The vaults were void of tracery, and the towers without pinnacles, but ornamented with arcades, in tiers, of small intersected arches, on the outside walls.

The Norman æra may be stated to be from 1066 to 1154, that is, from the Conquest to the death of Stephen.' pp. 17, 18.

'The principal discrimination between the Saxon and the Norman, appears to be that of much larger dimensions, in every part; plain, but more lofty vaulting; circular pillars of greater diameter; round arches and capitals having ornamental carvings much more elaborate and various, adapted to them; but a total absence of pediments or pinnacles, which are decidedly peculiar to the pointed or Gothic style.' p. 19.

'In the reign of Henry III. this beautiful architecture had gained its perfect completion. Salisbury and Ely cathedrals, and Westminster abbey, have been generally adduced as the most perfect examples.'

The following scale not only affords a comparative view of the dimensions of our national cathedrals, but also manifests the labour and attention of the author.

A Scale of the CATHEDRALS in ENGLAND, comparing the Dimensions of their several internal Parts.

Total Internal Length.	
London	631
Old St. Paul's	500
Winchester	545
Ely	517
Canterbury	514
York	498
Lincoln	498
Westminster	489
Peterborough	480
Salisbury	452
Durham	420
Gloucester	420
Chichester	401
Norwich	411
Litchfield	411
Worcester	410
Exeter	390
Wells	371
Hereford, anc.	370
Chester	348
Rochester	306
Carlisle	213
Bath	210
Bristol	175
Oxford	154

Transept. Internal Breadth.	
London	297
Old St. Paul's	248
Lincoln	227
York	222
Salisbury	210
Peterborough	203
Norwich	191
Westminster	189
Winchester	186
Ely	178
Durham	176
Canterbury	154
Gloucester	144
Hereford	140
Exeter	140
Wells	135
Chichester	131
Worcester	130
Bristol	128
Bath	126
Rochester	122
Oxford	102
Litchfield	88

Choirs.—	L.	B.	H.
London	163	91	88
Old St. Paul's	165	42	88
Norwich	165		
Rochester	156		
Westminster	152	—	101
Canterbury	150	74	80
Gloucester	140	—	86
Salisbury	140	—	84
Carlisle	137	71	
Winchester	138	—	78
Peterborough	138	—	78
York	131	—	99
Exeter	131	—	69
Worcester	1 6	—	74
Durham	117	33	71
Litchfield	110	—	67
Wells	106	—	67
Hereford	105	—	64
Ely	101	73	70
Bristol	100		
Chichester	100		
Oxford	80	—	37½

Naves & Ailes.	L.	B.	H
London	335	91	102
Old St. Paul's	200	107	88
Ely	327	73	70
York	264	109	99
Lincoln	—	83	85
Winchester	247	86	78
Salisbury	246	76	84
Peterborough	251	78	78
Norwich	230	71	
Canterbury	214	74	80
Litchfield	213	67	
Worcester	212	78	
Chichester	205	91	61
Wells	191	67	67
Gloucester	174	84	67
Exeter	173	74	69
Rochester	150	65	
Hereford	144	68	68
Bath	136	72	78
Bristol	130	96	101
Oxford	100	75	75
Westminster	74	54	41
Chester	—	73	73
Carlisle	—	71	71

Spires and Towers.		
London	534	
Old St. Paul's cupola	356	
Salisbury	387	
Norwich	317	
Ely	270	
Lincoln, west	270	
Chichester	267	
Litchfield	256	W. 183
Peterborough	186	
Rochester	156	
Oxford	144	

TOWERS.	
Lincoln	260
Canterbury	235
York	234
Gloucester	225
Durham	214
Ely	210
Worcester	196
Ely louvre	170
Bath	162
Wells	160
Peterborough louvre	150
Exeter	130
Chester	127
Bristol	127

Proceeding to Edifices calculated for common life, and to meet the exigences of the times, Mr. D. observes, that,

'In the construction of a castle, no ordinary skill was required. The subsistence and comfort of those who were enclosed within it, were not less to be provided for by the architect than mere defence, or the devices by which the assailants might be misled or defeated. Most of the keeps, of which an account is now offered, had four distinct stories, and the walls were not unfrequently from twelve to twenty feet thick, at the base. In the souterrain of vaulted stone, the military engines and stores were deposited. In the thickness of the walls were placed winding staircases, the well for water, the vast oven, enclosed galleries and chimnies, with an aperture open to the sky, and communicating with the dungeon, in which the prisoners were confined, and to whom it gave all the light and air they could receive. There was likewise a kind of flue, for conveying sound to every part, not more than eight inches in diameter. The state apartment occupied the whole third story, and the staircases leading to it were made much more commodiously than the others, some of which were even large enough to admit military engines. Adjoining to the great chamber was an oratory.' p. 89.

As to Domestic Architecture, properly so called, 'Chaucer in his descriptive poem of the 'Assemblie of Ladies,' gives his idea of its perfection, in his imaginary palace of 'pleasaunt regarde.'

> 'The chamberis and parlers of a sorte,
> With bay windows goodlie as may be thought,
> The galleries right wele y wrought,
> As for dauncinge and otherwise disporte.' v. 162.

Without doubt, this is a true picture of many of the houses of the nobility and gentry in the reign of Edward III., when the growing fashion of large entertainments required spacious apartments.' p. 104.

Speaking of later times, our author remarks, that,

'Inigo Jones will be ever considered as the father of classical architecture in England, and after the many innovations of his immediate predecessors, the most successful designer, to whom the superior convenience and elegance of modern English houses are to be attributed.' p. 201.

'The domestic architecture both of France and Germany, even in the mansions of the higher nobility, is inferior to our own. Most of the German palaces which I have seen, are very large, very white, and very ugly. The Germans have but one idea of magnificence, which is magnitude; where they have attempted ornament in architecture, it is a mere curling up of small and discordant parts multiplied to absolute confusion, and more capricious than the worst examples of Borromini. Such may be observed in every capital of the German states, and it is not uncandid to include those of Schonbrun and Belvidere, near Vienna, in this remark. Candour must allow, that some of the palaces and public buildings at Paris are more magnificent than those in England.' p. 220.

'England possesses a decided advantage over every nation in Europe, with respect to the environs of noblemen's houses in the country. The forests and parks in Germany and Italy are left in their natural state, excepting that avenues are made for the high roads. We are not prepared, as in England, for the sight of an inhabited castle or palace, by a display of superior cultivation or characteristick accompaniments.' p. 235.

'If we take a comparative view, it will be found that gardens in France or Germany are seldom equal in point of extent to the pleasure-grounds in England. They are in general contiguous to palaces, and are crowded with statutary, or rather images. These, of very coarse and disproportionate workmanship, are placed in rows in the avenues, which cross each other at right angles; and the trees are clipped into various shapes, with the bark painted white. Such is the garden of the elector at Wirtzburgh; and there are others in Germany upon a similar plan.

The royal gardens in France are scarcely less artificial, but they abound in the best works of their sculptors; and though there may be found many marble and bronze statues and groups of great merit as to their execution, a classical foppery may he said to pervade the whole, and no scenes can be farther removed from nature.' p. 242.

'The pride of Italy is the frequency of broad shade afforded by porticos or lofty clipped hedges. The umbrageous pines and chesnuts are usually excluded from the ornamented garden, and abound only in the forest. Their perfectly harmonizing landscapes are found only in imagination and on canvas; for the art of reducing a district of country to the rules of picturesque beauty, practised in England, is unknown to them. A few years ago, prince Borghese patronized Jacob Moor, who was the boast of the British nation, and then studying at Rome as a landscape-painter. He not only felt the beauties of Claude Loraine, but rivalled them. Under Moor's direction, the prince determined to remodel the ground adjoining to his incomparable villa on the Pincian hill. The gardens of the Medici and Albani villas, and those called Boboli, near the grand duke's palace at Florence, are laid out in a stiff taste, with walls of evergreens, straight alleys, marble fountains, and crowds of statues. Yet I am inclined to think, that this style, now obsolete in England, is best adapted to Italy; where a constant and strong sun would soon destroy velvet lawns, and the broad shade in a street of clipped trees or covert walks is more coincident with the idea of local luxury.' p. 245—251.

'When at Rome I visited the gardens of the Prince Borghese on the Pincian hill, (then recently laid out by Jacob Moor in the English taste) 'accompanied by a virtuoso, who, after coldly listening to my praises, replied 'Oh, ma non c' è ombra!—Milizia, an Italian critick, has done justice to the English style: 'In Inghilterra il buon gusto de' giardini è commune; ivi la sola natura modestamente ornata e non imbellata, vi spiga i suoi ornamenti e le sue beneficenze per render i giardini asili d'un piacere dolce e sereno.'—Mem· degli Architetti, t. ii. p. 206.—— pp. 250, 251.

We were rather surprised at meeting with the following as-

sertions in Mr. D.'s work, because it could hardly be unknown to him, that Sir W. Hamilton mentions a pane of glass, extant in the window of a Roman villa at Portici, when giving an account to the Society of Antiquaries, of the antiquities discovered in that city: it may be seen in the Archaiologia.

'We know positively of no instance of the use of glass among the Greeks. Those fragments the Romans have left us are much more numerous than valuable, in their urns, lachrymatories, and other small vessels. Pliny speaks of coloured glasses made to imitate precious stones, and gems, but that the white was the more rare. There is no instance of plain superficial glass used for mirrors or windows; which latter were sometimes composed of thin laminæ of alabaster, or leaves of mica. Some small pieces of thick green glass have been found among ruins; but that circumstance does not prove them ever to have been applied as windows; none of which, with glass, have been discovered at Herculaneum. Pitiscus speaks only of alabaster of selenite, as adopted by the Romans to admit the light, and exclude the air, at the same time.' p. 254.

Staining of glass is an elegant and curious art.

'The materials for which (says Mr. D. describing this process) are prepared in crucibles, and are all taken from the mineral kingdom. Cobalt makes blue. The different shades of red, brown, and chesnut-colour, are made with calx of iron in different degrees of preparation. Crimson is procured from calx of copper when immersed in water, and green from copper dissolved in vegetable acids, or from other acids precipitated with alcali. Crimson and bright red are made from calx of gold; one grain of gold will colour four hundred particles of glass of the same weight. Calx of silver makes yellow, which is likewise effected by calx of lead united with antimony. Violet colour and purple are procured from manganese. The menstruum is said to be the essential oil of bean-flowers; and when the glass so prepared receives the design of the artist from the cartoons with its shades and demitints, the whole is again placed in the furnace; the tints are thus incorporated with the whole mass, and become immoveable.' pp. 257, 258.

We wish Mr. D. in his next edition would revise the construction of the following passage, which seems to infer a much closer connexion between Paris and London, than is altogether agreeable to the feelings of an Englishman. 'The dance of Maccabre (Holbein's Dance of Death) was painted on the walls of the cloisters of the Innocents, at Paris, and in those of Old St. Paul's Cathedral, London, which were double, one placed above the other.' p. 36.

Art. VI. *An Inquiry into the State of the Nation at the Commencement of the present Administration.* 4th Edition. pp. 218. Price 5s. Longman, Hurst, Rees, and Orme, and Ridgway, London. 1806.

THE lively interest which this publication has excited, and the high rank and political connexion ascribed to its author, na-

turally led us to expect a work characterized by extensive information and deep sagacity. Such have, doubtless, been also the expectations of many of our readers, and, therefore, without detaining them by preliminary observations, we shall immediately lay before them a faithful analysis of its contents, from which they may judge how far the opinion which we shall give of its merits and tendency is consistent with truth and candour.

In a short introduction, the author laments that the state of the nation has not, for several years, been discussed in parliament, and fears that the change of ministry has precluded such an inquiry there. With a view, therefore, of assisting the public in examining the question out of doors, his statement is drawn up. "It is," he adds, "a very humble attempt at providing a substitute for the information respecting the state of their affairs, which the people would have received from the deliberations of their representatives, had the formation of the new ministry been so long delayed as to have given time for an inquiry into the state of the nation."

He arranges the disquisition under three general heads: as it refers to the state of our *foreign relations*, our *domestic œconomy*, and our *colonial affairs*; although it is to the first of these only that the discussion actually extends.

Under the subdivision of *consequences of the late continental alliance*, he begins with noticing the assurance of ministers in 1805, that they would solicit the mediation of Russia towards an amicable adjustment of our differences with France; and asserts that, so far from our intercourse with that country having any such tendency, its object was nothing more than the formation of a fresh coalition against France, which was obstinately persisted in, till the treaty of concert of April 1805 was concluded. After making this assertion, the ground of a serious charge against this country, for insincerity in our answers to the pacific proposals of the French government in 1805, he proceeds to place the impolicy and folly of our conduct in a strong point of light, by contending that the league had no consistent or definite object in *view*. Implacable hostility to France, was, in his opinion, the uniformly actuating motive of all our endeavours; and to attack her, and try the issue, the only fixed point of concert. In this accusation we cannot think our author very successful; for no sooner has he made it, than he gives an enumeration of the purposes for which the allies *avow* that the league was formed. These are stated to be "*the independence of Holland, of Switzerland, the re-establishment of the King of Sardinia in Piedmont, the future security of the Kingdom of Naples, the evacuation of Italy by the French forces, the evacuation of Hanover, and the establishment of an order of things in Europe, which may effectually guarantee its security and independence.*"

He endeavours, it is true, to represent these objects in so absurd a point of light, as to deprive them altogether of the importance attached to them in the opinion of the coalition, and thus imagines that his assertion is confirmed, that they had no precise object in view. But supposing that the coalition had not formed a sufficiently distinct idea of the purposes they wished to accomplish, we are still of opinion that he has greatly underrated their value, and the apparent probability of attaining them. It will not, moreover, surprize us to see the conduct of the present administration, in various instances, demonstrate the fallacy, as well as the unfairness of many vehement assertions on similar topics.

The author proceeds to shew, that it was bad policy to urge the commencement of hostilities, under the pretence of resenting the recent seizure of Genoa by the French, and contends that it was not only ill-concerted, but ill-timed; that it was our business "to curb the sudden resentment of Austria and Russia, until it could be displayed with effect; and to retard the moment of their attack upon France until their mutual relations were cemented, and their resources were ripe for so dreadful a contest." (p. 26.) He appears here to have lost sight of a very important argument on the other side of the question, viz. that perpetual aggrandizement on the part of France, and consequent diminution of strength on the part of those whose interest the allies were to protect, must have eventually led to the defeat of any coalition, unless speedily formed and put in motion.

Our author thinks it unwise also, that the negociation for the alliance was begun with Russia and Sweden, as principals, instead of Austria.

"Her resources were to bear the shock of the war, or her existence was staked upon its issue; yet we do not apply to Austria, but to Russia, or rather *we first apply to Austria*, we find she is not ready or not willing to begin the war for her own interests; and therefore we go to Sweden and Russia, who happen at the time to be in an ill humour with France. This was surely not the best way of securing the cordial union of Austria." p. 27.

This is certainly loose writing, whether the assertion be true or false; but where momentous conclusions are intended to be derived from such a statement, it merits more serious reprehension.

He next adverts to the prospect held out that Prussia would join the coalition, and endeavours to prove, not only that there was no foundation for such hope, but that there was greater reason to conclude she would unite with France. In the whole of the argument we discover a very decided tone of opinion, without a proper statement of the circumstances upon which only a correct opinion could be formed. This important defect is attempted

to be supplied, it is true, by extracts from official papers, yet these seem selected rather to support our author's own particular views, than fairly to elucidate the subject of inquiry.

On a material occurrence, the violation of Anspach, we find something very much like a contradiction; he says, "the accidental circumstance of the violation of Anspach, which no one could have foreseen, first determined Prussia not to attack the members of the league." (p. 44.) But in another part of the pamphlet, p. 123, he mentions as one of two grievous errors of the Austrians, their "expecting the enemy would respect the Prussian neutrality."

Here again he finds cause for censure, and deems it wonderful that no attempt should have been made by England to avail herself of this happy revolution in the sentiments of Prussia.

"Not indeed," he adds, "for the vain purpose of inducing Prussia to join the league, which the very day before she had been prepared to oppose, but in order to use her new enmity towards France as a means of regaining the ground which the allies had lost by their rashness, and of submitting the whole dispute to Prussian mediation before it went further, at a time when France would have listened to whatever came from Berlin; while the forces of Austria were not irreparably injured, and the armies of Russia were still unimpaired." p. 47.

It hardly need be stated, that Lord Harrowby was actually deputed on a mission to Berlin at this critical juncture, and was unfortunately delayed at Harwich, by contrary winds, for a very unusual time. What was the precise object of his Lordship's mission we do not pretend to say; but we admire that sagacity which declares what it ought to have been. We are astonished at the ingenuity which discovers that a power, incensed by violent aggression, would be a fit *mediator* between the aggressor, and other powers with whom he was at open war; and that this aggressor, *after* victory had crowned his injustice, would tamely admit the impartial interference of a power which he had dared to insult *before*.

It is doubtful indeed whether Prussia was so ill-disposed to the confederacy as our author would presume; for it would seem that some sort of treaty actually existed between Russia and Prussia, although he decries the authority of M. Gentz, who assures us of the fact; and at the same time says, "it is inconsistent with the plan of his inquiry, to cite any authorities which are not official." (p. 49.)

Whether this assertion be official or not, we conceive that the well-known character of this statesman, might have led our author to suspect the possibility of his being rightly informed, and at least should have softened those reproaches, which perhaps might prove to be unfounded.

The conduct of the allies passes next under his examination,

and in this part of the inquiry we cannot give him credit for much candour. The same unvaried tone of complaint is still kept up; and arguments are made to echo to events that are already determined, so as to appear specious and imposing to the superficial reader. In short, he discovers nothing in the whole machinery "but weakness and confusion, a total want of strength in the materials, of skill in the arrangement of the parts, of harmony in their movements." (p. 59.)

In proceeding to develope the errors which presided over the formation and operations of the league, England comes in for her full share of blame. The conduct of the campaign is in many respects justly censured, but in such terms of asperity, and with such apparent triumph in the failure of our allies, as we think cannot be justified by any circumstances. Thus

"Can we wonder," he says, "that our affairs have been ruined amidst the waste of our resources, and the squander of our opportunities, when we have been inconsistent only in impolicy, lavish of every thing but vigour, and strenuous in pursuing all varieties of plan, all sorts of system, except those which border upon prudence and wisdom." p. 92.

And again,

"It was not enough, then, that our fatal activity accomplished at last the subjugation of the continent; that our allies were, by our exertions, brought to utter discomfiture; we must hold them up to contempt after the struggle is over, by divulging secrets which the most limited discretion would have respected." p. 96.

He takes occasion to contrast this conduct with that of William the Third, on whose sagacity and penetration he unnecessarily dilates through eight pages of his pamphlet. Having fully explained, as he states, to what causes England and Europe owe the misfortunes which have lately happened, he next proceeds to take a view of the extent of those misfortunes under the second division, intitled, *Consequences of our late foreign policy.* The triumphs of France, and the losses of the allies, are here made the topic of that high toned and even exulting declamation, which would have been natural in the mouth of a French orator, but which we should have thought our author's *patriotism* would have prevented him from employing on such a subject.

"We must not deceive ourselves," says our author, "the house of Austria is completely humbled; she must receive the law not from Vienna, but from Paris; she has sacrificed much; but more she must be prepared to surrender if required, rather than run the last of risks, that of a new war. Whatever the sacrifice demanded may be, she must make it,—whether treasure, or alliances, or dignities, or territory; or, what is worst of all, principles, if the enemy require her to join him in attacking Prussia, or turning against Russia, or sharing the plunder of Germany, or dividing and pillaging the Turk; she cannot now balance. *Agitur de*

imperio. France has Italy and the Tyrol; the people of Austria are crushed; the French are exalted and exulting." p. 125.

"The only hope is gone," continues he in another page, "which Holland, and Switzerland, and Italy, had of once more knowing independence. Henceforth the object of these unhappy states must be not to oppose France, but to moderate, if possible, the violence of her oppressions, they have England to thank for this reverse of prospects, and it is probably the last favour they will receive at her hands." p. 127.

Nor is this the most reprehensible part of the statement. A feeling of a stronger kind, more nearly approaching to indignation, takes possession of our breast, when we read the exaggerated statement of the facilities for invading our country, afforded by the issue of the continental war. "The chances of the attempt being made, and the probability of its success are multiplied"—"never was a country worse calculated for being the scene of military operations."—Before the coalition, "every year that the attempt was delayed increased the enemies risk;" but now his successes, his reputation, his tranquillity, and our dejection, our ignorance of war, our supineness, &c. &c. all conspire to make us his prey whenever he chooses to take it. As if our national feeling had not been sufficiently wounded, the following figure concludes the statement of our ignominious situation.

"We might, for example," says he, "have stated the loss of character and influence which has attended so plain an exposure of our incapacity for continental affairs; the contempt into which our assistance has fallen with every ally, reduced as it now has been to the mere payment of money; the pains we have taken to make them under-rate even those supplies which they were willing to receive, by pressing our gold upon all the world, and running from door to door to beg it might be accepted; and, above all, the odium which we have incurred with the less enlightened part of the continent, with the people in every foreign state, in whose eyes we have appeared only as instigators of war, and as corrupters of their rulers for their destruction. From the effect of these impressions our name will not soon recover, and we may rest assured that the continent is at last heartily sick of our interference, and prepared to join with the enemy in his plan of excluding us from any voice in its affairs. But it was the less necessary to enter upon such topics, *that* [because] they are naturally suggested by the previous discussions, and *that* [because] they tend in no way to modify the picture formerly drawn of our affairs; for it is our misfortune that we look around in vain for any circumstances which may soften its features, while it is impossible to imagine any addition which can aggravate them." p. 138.

This last assurance is the only favourable circumstance in our situation, and certainly relieves our ministers from any need of deliberation, or fear of responsibility.

It is indeed with difficulty that we can persuade ourselves that we are reading the work of an Englishman; such declamation might grace the columns of the Moniteur, but it does no credit

to the pages of a British pamphlet. Let us also ask how it happens that our (noble ?) author entirely overlooks the battle of Trafalgar, in this part of his disquisition on the state of the nation? The glory of the victor of Austerlitz, quite eclipses the achievements of our lamented Nelson, so that they are not once thought of! and yet, in the eye of an enlightened politician, they will *a little* affect the question of invasion! Partizans may call this *oversight* what they will; we cannot call it either truth or patriotism.

Under the third subdivision of this subject, viz. the state of foreign affairs, independent of the late coalition, we meet with the same round of censure on our conduct towards Spain, who the author contends, but without proof, might with better management have been converted into an ally. The Dutch, he informs us, never wished for our interference, they even dreaded the idea of making any effort to throw off the French yoke, and reflected on our interpositions in their affairs, as on so many injuries to their prosperity. Any inclination on the part of Switzerland to regain her liberties, even though the Swiss were united as one man, he considers as altogether desperate. An intolerable augmentation of their burthens would be the only consequence.

"The Cisalpine and the petty States of Germany, are, if possible, still more dependant on France. Their disposition to revolt unhappily signifies nothing. For a long course of years they must submit in silence, however well inclined to rebel; and the worst service that the well wishers of European independence could render them, would be to stir up any premature attempt at effecting their deliverance." p. 157.

The subject of our conduct towards neutral nations, in their commercial intercourse with belligerent powers, next comes under review: and, as if England, we should have said the late administration, were fated to do every thing amiss, it is here also severely censured. The endeavour to restrict the French colonial trade in neutral bottoms, is represented to be futile and impolitic. "The total gain of England upon these prohibitory operations, is the causing Frenchmen to drink their coffee some sous a pound dearer, which is a most pitiful advantage to us; and creating inconvenience to America, which is no advantage at all!!!" And should it have the effect of more essentially distressing the enemy, should it even go so far as to ruin their colonies, then he reprobates "the cruelty of a plan which would expose to ruin and massacre individuals, whose misfortunes would have little influence on the policy of France." How is it possible to please such an *inquirer* as our author?—His arguments are not less curious than his censures; "for," says he, "we should not interfere with this neutral trade, because it transfers a large portion of commercial wealth, and a capacity of acquiring mari-

time power, to nations naturally allied to us by blood, by the relations of political interest, and by the intercourse of trade!'

To such a succession of evils, arising from every kind of misconduct, have the *new administration* fallen heirs—"a succession made up of all the dangers and difficulties, which a long course of mismanagement and misfortune has accumulated upon the country!" p. 204.

At length dismissing the late administration with unmingled reprobation, he pangyrizes the present for what he presumes they are about to accomplish.

We doubt not but the abstract which we have given will have made apparent to our readers, what is evident to ourselves, that this work has been composed under the influence of a strong bias in favour of the one, and no little prejudice against the other. The partialities of attachment are admissible in political discussion, but that they should notoriously infringe the limits of justice and candour, is not to be tolerated, especially in one whose talents indicate that he ranks above the herd of servile writers. Indiscriminate censure can rarely be applicable to the measures of any body of men, who have not evidently abandoned all regard to moral principle; and it is not, we presume, on moral considerations, that the inquirer professes to raise the reputation of his friends upon the ruin of that of their predecessors. From warmth of feeling, or from inadvertency, he has overlooked a principle usually recognized in human affairs; that the issue of plans does not correspond, with a mechanical certainty, to the best devised measures of those who frame them. For this suggestion we expect that we shall receive the author's acknowledgements, when he resumes his 'Inquiry,' at the close of his party's administration.

It may even be doubted, whether they will feel *inclined* to take that advice which he so confidently gives, in concluding his disquisition, as the imperious dictate of our present situation and circumstances. *Peace* is indisputably a blessing of incalculable value; and we hope, with the writer, that our ministers, "with all their efforts to carry on a vigorous war, will keep in mind, how peculiarly the great end of all warfare is desirable at the present crisis;" nevertheless, we trust that it is not yet necessary to receive it as a boon from the hands of our enemy, upon whatever terms he may please to grant it. If the present inquiry may be supposed to have any influence upon that momentous question, either at home or abroad, we should conclude, that from the very humiliating picture which it draws of our capability to resist the power of France in protracted war, it would augment, rather than diminish, the difficulties of administration, in making such a peace as their duty requires. Of the talents and patrio-

tism of our present ministers, we entertain an exalted opinion; but we cannot place, in any human wisdom or influence whatever, that dependence, of which the providence of God is the only legitimate object. Nor can we admit the justice of transferring to them, or to any other administration, the whole culpability of those evils which it hath pleased the moral Governor of the world to inflict upon us, as the righteous recompense of our national crimes. Such imputations befit not the *Christian* politician; and as our author does not decline to quote scripture, we conclude that he does not renounce this distinction. It would give us great satisfaction to see some able writer discuss the subject of the connexion which subsists between public guilt and public calamity, and with a bold and discriminating hand apply the deductions which scripture and experience furnish, to the moral character and condition of society among us. Such an "Inquiry into the State of the Nation" we should hail with pleasure, as it would direct our attention to the radical cause of our misfortunes, while it would not tend to split us into discordant parties, by assigning them to the misconduct of this or that political administration.

May the great Ruler of nations conduct our beloved country through the perils of our present situation, and bring us to observe and acknowledge his hand in the dispensation of his justice or of his bounty!

Art. VII. *A Defence of the Christian Doctrines of the Society of Friends*, against the Charge of Socinianism; and its Church Discipline vindicated, in Answer to a Writer who stiles himself Verax: in the Course of which the principal Doctrines of Christianity are set forth, and some Objections obviated. To which is prefixed, a Letter to John Evans, the Author of 'A Sketch of the Denominations of the Christian World.' By John Bevans, Jun. 8vo. pp. 279. Price 5s. 6d. Philips and Fardon, Johnson, &c. London. 1805.

FROM the followers of Cerinthus, to the disciples of George Fox, there are very few sects to which the rational Christians have not claimed some affinity. Even heathen philosophers, deluded Mussulmen, corrupt and reprobate Jews have been associated to their cause. They have laboured to identify with themselves the Puritans of the 17th century, that the cause of liberty might seem connected with the prosperity of their opinions; and the slightest grounds have been thought sufficient to support an insinuation, that our greatest men in mathematical and metaphysical research ranked under the banners of Socinianism. In our own time, they have endeavoured to persuade the 'Friends' that their original doctrines were Unitarian, that the majority of their number now maintains the same opi-

nions, that in asserting the doctrine of the Trinity they do a very inconsistent, intemperate, unaccountable thing;---and, in a very recent case, they have resolved to shut their eyes against all contravening proof, and at least would appear to persuade themselves, that Penn and Barclay were disciples of Socinus and Servetus.

This opinion was maintained, a year or two ago, in some pamphlets which the world at large either never knew, or has forgotten. Another work better known, which assumed the same tone, was Mr. Evans's "Sketch of the Denominations," &c. To this gentleman our author addressed two letters, to afford him the opportunity of correcting his mistakes in subsequent editions. From the reception these letters met with, Mr. B. "discovered that impartiality was not to be expected from the author of the 'Sketch." The last of these letters is inserted in the volume before us, and contains a general view of the questions which are discussed at length in the body of the work; and from this letter we make the following extracts, which will satisfy our readers whether the early 'Friends' held Socinian principles.

"The following paragraph in page 151 of the Sketch appears more likely to mislead the reader, than to give information: 'And no writer of acknowledged reputation amongst them has admitted any distinction of persons in the Deity.' It is true that they have uniformly objected to the school terms, persons, subsistences, or substances, as applied to the Deity; but if from thence the reader was to conclude they disbelieved in the Scriptural doctrine of the Trinity, he would fall into an error, as the following extract from William Penn's 'Key to the Quakers' Religion and Perversions of it' may serve to prove.

'Perversion 9. The Quakers deny the Trinity.

'Principles. Nothing less: they believe in the holy Three or the Trinity of Father, Word, and Spirit, according to the Scriptures, and that these three are truly and properly one: of one nature as well as will, but they are very tender of quitting Scripture terms and phrases for schoolmens,' such as distinct and separate persons and subsistences, &c. are, from whence people are apt to entertain gross ideas and notions of the Father, Son, and Holy Ghost, and they judge that a curious enquiry into these high and divine revelations, and other speculative subjects, though never so great truths in themselves, tend little to godliness, and less to peace.'

"Richard Claridge, who was contemporary with William Penn, and who therefore must be supposed to be in possession of his real sentiments; upon his Sandy Foundation Shaken, writes as follows:—

'That which William Penn refuted was not the doctrine of the holy Trinity, as it is declared in the Scriptures of Truth; but the notion of three distinct separate persons, as the title page plainly shows: for W. P. sincerely owned and doth own the Scripture Trinity, Father, Son, and Holy Ghost. Mat. xxviii. 19. 1 Tim. ii. 5, &c. And whatever the holy Scriptures testify concerning him, we unfeignedly believe: but the invented phrases of three distinct and separate persons, we use not, because they are unscriptural, and because they that do use them, as they are forced to acknowledge they are no Scripture phrases, so neither are they

agreed about the explication of them, but have contradicted and written one against another; and darken and expose the mystery itself through their cloudy and incoherent interpretations. And as we distinguish between a Scripture Trinity, Father, Son, and Holy Ghost, which we unfeignedly believe, and that humanly devised Trinity of three distinct and separate persons, which we receive not, because the holy Scriptures make no mention of it; so we distinguish between the Scripture redemption and the vulgar doctrine of satisfaction: the first we receive, the second we reject.'

"Richard Claridge has so very *explicitly* expressed Friends' belief in Christ, that I trust no apology will be necessary for inserting it in this place.

'We do believe, that he was and is both *God* and *Man*, in wonderful union, not a God by creation or office, as some hold; nor man by the assumption of an human body only, without a reasonable soul, as others; nor that the manhood was swallowed up of the Godhead, as a third sort grossly fancy, but *God uncreated*. See John i. 1 to 3. Col. i. 17. Heb. i. 8 to 12. "The true God," 1 John v. 20. "The great God." Tit. ii. 13. "The Lord of glory." James ii. 1. "King of kings, and Lord of lords." Rev. xix. 16. "Which is, which was, and which is to come, the Almighty." Rev. i. 8. "The same yesterday, to-day, and for ever." Heb. xiii. 8. 'And *Man conceived* by the *Holy Ghost*, and born of the *Virgin* Mary, see Luke i. 31. 35. "Who suffered for our salvation." Hath "given himself for us an offering and a sacrifice to God, for a sweet smelling savour," Eph. v. 2. And "by his own blood he entered in once into the holy place, having obtained" 'or found, as the word signifies,' "eternal redemption for us." 'Heb. ix. 12.'

In the following passage, W. Penn vindicates himself expressly from the charge of Socinianism.

'This conclusive argument for the proof of Christ, the Saviour, being God, should certainly persuade all sober persons of my innocency, and my adversaries' malice. He, that is the everlasting wisdom, the divine power, the only saviour, the creating word of all things, (whether visible or invisible) and their upholder by his own power, is without contradiction God; but all these qualifications and divine properties are, by the concurrent testimonies of Scripture, ascribed to the Lord Jesus Christ, therefore without a scruple, I call and believe him really to be the mighty God.' p. 7.

Instead of inserting such an explicit declaration of sentiment, Mr. Evans refers, as our author remarks,

'to the character of Socinus, of whom Penn seems to have entertained a favourable opinion, from his having abandoned the pleasures and honours of a court for conscience sake. This charitable view of the character of Socinus may be gratifying to those who adopt the opinions that are distinguished by his name, but it leaves the reader where it found him as to Penn's religious sentiments. This citation being however given as illustrative of his opinions, must it not have been intended to impress the reader with an idea that Penn and Socinus had the same views respecting the nature of Christ?' pp. 27, 28.

The sentiments of Fox are clearly stated to the same effect.

Mr. Evans had remarked, that Barclay in his confession and catechism, used only the words of Scripture respecting the resurrection of the body and the Divinity of Christ, without expressing the manner in which he understood them. But these 'words of Scripture' are used as answers or proofs to such questions as the following. "Was not Jesus Christ in being before he appeared in the flesh? what clear Scriptures prove this against such as *erroneously assert the contrary?*" "What Scriptures prove the Divinity of Christ against such as *falsely deny the same?*" "What are the glorious names the Scripture gives unto Jesus Christ, the *Eternal Son of God?*" "After what manner doth the Scripture assert the conjunction and unity of the *Eternal Son of God,* in and with *the Man Christ Jesus?*"

"But Barclay's Catechism is not the only place wherein we are to look for his belief in the Divinity of Christ, he having fully and *explicitly* expressed himself thereupon in his Apology, as follows:

'This is that Jesus Christ, by whom God created all things, by whom and for whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, Col. i. 16. He himself saith, "I am the way, the truth, and the life, no man cometh unto the Father but by me." John xiv. 6. Hence he is fitly called the mediator betwixt God and man. For *having been with God from all eternity, being himself God,* and *also* in *time partaking* of the *nature* of *Man,* through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.' 2 Prop. 5." p. 4.

Again Barclay complains of Brown's perversion of his sentiments.

'He' (Brown) 'proceedeth also basely to insinuate, that I deny Jesus of Nazareth to be the Son of God; albeit he doth not so much as pretend to any colour for it from my words. In pursuance of this, in the following page, he insinuates as if I meant not the first, but the second creation, and so joined with Socinus; which is a gross calumny like the former.' p. 60.

In another place, referring to the same Brown, he says, p. 61.

'His next perversion is yet more gross and abusive, p. 228, where, from my denying that we equal ourselves to that holy man, the Lord Jesus Christ, &c. in whom the fulness of the Godhead dwelt bodily, he concludes, I affirm him to be no more but a holy man, and because I use the words *Plenitudo Divinitatis,* that I deny his Deity, which is an abominable falsehood. I detest that doctrine of the Socinians, and deny there is any ground for their distinction; and when I confess him to be an holy man, I deny him not to be GOD, as this man most injuriously would insinuate; for I confess him to be really true God and true man.'

Of this nature were the quotations with which Mr. B. furnished the author of the Sketch, but of which the latter declined to avail himself. These and various other symptoms of unfair-

ness and misrepresentation, on points of importance, the public will expect Mr. E. to explain. Is it not unfortunate that such *oversights* should *happen* among the zealous champions of liberality and moderation, as are seldom, if ever, to be found in those who are stigmatized as intolerant and bigoted? Mr. B. has detected similar mistakes in Verax's appeal, which he refutes step by step, extracting, at length, passages from the early friends which Verax had mutilated and perverted, by leaving out, as it suited him, whole sentences, or important expressions. We strongly suspect this writer, who has endeavoured to undermine the opinions and faith of the Friends in such a dastardly manner, and who defends the cause of H. Barnard with so much virulence and disingenuity, to have been no less a person than the late notorious Evanson. Many of his opinions on the Jewish Wars, on the authenticity of the Gospels, &c. which Hannah Barnard adopted, are here satisfactorily refuted.

Much of this work is employed in defending the Society of Friends, against the charge of bigotry and intolerance in refusing their sanction to the labours of Hannah Barnard, an American speaker, who had embraced Socinian and deistical opinions. The proceedings of the Friends in England appear to have been regular, upright, and temperate; they refused their certificate of her unity with them, and recommended her to discontinue preaching and return home. We are glad to find that those, on the other side of the water, to whom the more rigid points of discipline properly belonged, have not declined from their original principles, nor hesitated to declare them; but have confirmed the opinions of their English brethren, by 'disowning H. Barnard as a member of their religious Society.'

Mr. B. justly observes, that 'in a work written on the defensive, the author is not at liberty to choose his own ground.' This may sufficiently account for his performance being less perspicuous and inviting than we could have wished. We have sufficient authority, however, for believing, that the 'Friends' in general consider the work as a proper vindication of their opinions.

Art. VIII. *Poems*, suggested chiefly by scenes in Asia Minor, Syria and Greece, with Prefaces extracted from the Author's Journal. Embellished with Two Views of the Scamander, and the Aqueduct over the Simois. By the late J.D. Carlyle, B. D. F. S. E. 4to. pp. 150. White. Price 10s. 6d. 1805.

WE are sorry to have so long delayed noticing this posthumous work of the late amiable Carlyle, professor of Arabic in the University of Cambridge. We are informed in a neat and modest Preface that it is edited by his sister; and that in his travels to the East 'he laid the foundation of that disease, which

on his return, terminated in his death,' in 1801. The following extract is an account of his poems and travels, which will inform the reader what he may expect in the work before us.

'When the Earl of ELGIN was sent Ambassador to the Porte in 1799, it was thought desirable that his Lordship should be accompanied by some person of eminent learning, who might improve the facilities then offered by the friendly disposition of that court, of ascertaining what treasures of literature were to be found in the public libraries of Constantinople.

For this service Mr. CARLYLE was particularly well qualified; and the unsolicited selection of him on the occasion was in the highest degree honourable to his talents and character. His researches were not confined to Constantinople; he visited also Asia-Minor, and the islands and shores of the Archipelago; and the scenes, which there ingaged his attention, suggested the subjects of the principal Poems contained in this volume.' Pref. ii. iii.

It is introduced by a respectable list of subscribers, and consists of the following subjects. 1. Descriptive Poems, among which, is one written, 'On the banks of the Bosphorus;' another, 'On viewing Athens from the Pnyx, by the light of a waning moon;' and another, whose title is also romantic and prepossessing, 'On being disappointed in a prospect of Parnassus, from the heights between Eleusis and Megara.' 2. Translations from the Arabic. 3. Original Poems.

The poems are illustrated by selections from the author's common place-book, of which the following is a specimen; and as it was written, of course, while the glow of fancy was at its height, and the costume of Asia before his eyes, we shall see how he heightens or improves the picture when he models it into verse. The latter would doubtless have this disadvantage: he would write his poetry when he retired to his caravansera, or perhaps in the tranquility of his study in Great Britain.

ON viewing the Vale and City of NICÆA, at Sunrise.

'Just as the sun appeared, we emerged from the dell, in which we had been travelling; when as sweet a scene opened upon us as can be conceived.—*In front* was the lake of Nicæa, bending through its green valley.—Immediately between us and the lake, rose up a woody hill, which, by intercepting the centre of the prospect, seemed to divide the expanse of water before us into two separate reaches.—Along the opposite side of the lake ran a range of dark mountains, scarce yet, except on their most prominent parts, illuminated by the sun;—the snowy summits of Olympus, empurpled by the reflection of the morning clouds, terminated the view.—*To the left*, the minarets of Nicæa were seen peeping out of the water at the extremity of the lake.—*To the right*, the lake stretched itself till it was lost among the windings of the mountains.

It is impossible to form an idea of a more complete scene of desolation

than Nicæa now exhibits;—streets without a passenger, houses without an inhabitant, and ruins of every age, fill the precincts of this once celebrated city. The deserted mosque, whose minaret we ascended in order to obtain a general notion of the plan of the place, bore evident marks of having been erected from the remains of a Christian church, and many of these remains, upon a closer inspection, shewed clearly that they had formerly belonged to a Pagan temple—our Mohammedan mosque was falling to decay, and like its predecessors in splendour, must soon become a heap of rubbish—what a *generation* of ruins was here!

The walls of the city are still pretty entire—they embrace a circuit of nearly three miles; but the spot enclosed by them is mostly taken up with gardens and mulberry grounds;—there are not more than four hundred houses standing within the whole circumference, and out of these only one hundred and fifty are tenanted.

The Greeks possess but one place of worship in the city—the cathedral—and this is without a roof. The Archbishop resides at an adjoining village. Such is the state of the cathedral of Nicæa—so often thronged with princes and prelates—so often echoing with controversy and contention;—it is now reduced to a mossy, untrod pavement, surrounded by four bare walls!' *Journal of a route through Asia Minor, Feb.* 1800.

Nicæa hail! renown'd for fierce debate,
For synods bustling o'er you silent spot,
For zealous ardour—for polemic hate—
For truth preserv'd, and charity forgot,—

Those scenes are fled—those domes are swept away—
Succeeding domes now totter to their fall,
And mouldering mosques on moulder'd fanes decay
While desolation bends to grasp them all—

Those scenes are fled—yet, solitary dale,
The genuine charms of nature still remain—
The rising mountain—the retiring vale—
The lake's broad bosom, and the shelter'd plain.

Delightful visions! Rapt'ur'd let me gaze
And catch each charm that dawns upon the sight,
As, gushing from yon fount, the orient rays
Roll off the floating glooms diffus'd by night—

Towering Olympus first receives the beams—
His snow now crimson'd with the crimson glare,
Now swept by floods of fire, more bright he gleams
Shoots from the sea of shade and swims in air—

The sun bursts forth—th' expanding plains grow green—
Each jutting eminence, in radiance drest,
Rushes to day, while the deep glens between
Still viewless sleep beneath their cloudy vest—

Now the full beams their broadest blaze unfold;
No hovering mists the vale's gay tints destroy,
The lake's blue surface kindles into gold,
And nature wakes to light and life and joy. pp. 13—18.

The following Stanzas, from a 'view of Athens, by the light of a waning moon,' are natural and pathetic. They are introduced by a recollection of the names that made Attica great and illustrious. Every one however would have made similar reflections in the same situation—would have recollected the happiness of his youth—and the joyous society who shared it with him: although it is not the talent of all who feel, to describe their feelings, with so much truth and tenderness. There is such an amiable strain of solemnity and resignation in the succeeding verses, one of which was awfully prophetic, that we shall transcribe them all without fear of censure.

'Ye glorious names—long honour'd—long caress'd—
Ye seats oft thought on, that at length appear—
With what sensations do ye heave my breast—
What kindling fervours wake, unfelt but here?

Whence is it that those names, these seats should yield
A thrilling throb no other scenes e'er gave?
Britain can boast full many a sweeter field,
Sages as wise, and combatants as brave.

Some fond remembrance—some connected thought
Hovers around each antiquated stone—
Each scene retraced with conscious pleasures fraught,
And Athens' youth recall'd recalls my own.

While history tells the deeds that grac'd yon vale,
The spot where oft I've mark'd them memory shews—
The rising picture hides the fleeting tale—
Ilyssus vanishes and Granta flows.

Again I see life's renovated spring
With every opening hour and every smile,
Unnipt by care—unbrush'd by sorrow's wing,
That welcom'd pleasure when they welcom'd toil.

Again I see that gay, that busy band,
With whom I wander'd by the willowy stream,
Where nature's truths or history's page we scann'd,
And deem'd we reason'd on the various theme.

Where are they now? some struggling in the waves
Of care or trouble, anguish, want or fear—
Some sunk in death, and mould'ring in their graves
Like the once busy throngs that bustled here.

Dim waning Planet! that behind yon hill
Hast'nest to lose in shades thy glimmering light,
A few short days thy changing orb shall fill
Again to sparkle in the locks of night:

And thou, fall'n city, where barbarians tread,
Whose sculptur'd arches form the foxes den,
In circling time perhaps *may* (may'st) lift thy head
The queen of arts and elegance again.

But oh! lov'd youths, departed from the day,
What time, what change shall dissipate your gloom?
Nor change, nor time, till time has roll'd away,
Recalls to light the tenants of the tomb:

Ye're set in death—and soon this fragile frame,
That weeps your transit, shall your path pursue—
Each toil forego—renounce each favourite aim—
Glide from the fading world, and sink with you.

Father of spirits! ere that awful hour,
While life yet lingers let it feel thy ray,
Teach it some beams of scatter'd good to pour—
Some useful light, as it flits on, display!

I ask no following radiance to appear
To mark its track, for praise or fame to see,
But oh, may *Hope* its last faint glimmerings cheer,
And *Faith* wait on the spark unquench'd to Thee!'

pp. 58—61.

It is difficult to read the Professor's description of Ida, and of the sourse of the Scamander, without feeling as much envy as pleasure. Yet it would be unpardonable to omit the following account of a mountain consecrated so long ago by visitors from Olympus.

'That we now trod the summit of Ida, cannot, I think, admit of one one doubt;—the snowy head of Khasdag is the grand feature that bounds the prospect throughout the whole of this part of Asia-Minor.—It is from hence, that I believe, all the great rivers take their origin, whether they flow into the Hellespont, the Adramyttium gulph, or the Ægean sea.

It is the only spot in the neighbourhood, that a poet could ever think of fixing upon, for the seat of the Immortals. And whether Homer is perfectly accurate in many other circumstances of his divine poem, or not, we had an opportunity (by the intervention of a friendly blast, which swept away the surrounding mist, and left the atmosphere in a clearer state than even if the sun had shined the whole day) of testifying that most of those he attributes to Ida, are perfectly appropriate.—Its top is ever covered with snow, except for a month or two at the end of autumn;—its sides are clothed with forests, which, we were assured, afford a constant shelter for various wild beasts;—the tracts of wolves, and wild boars, we were ourselves shewn by our guide, in the snow;—its vallies stream with rivulets, which water, under different designations, almost all the plains of the north-east of Asia-Minor,—The prospect exhibited from its top is at least as comprehensive as the one mentioned by the poet;—it embraces Mysia,—the Propontis,—the Hellespont,—nearly the whole of the Ægean, and a number of the islands with which that sea is studded;—it extends to Lydia, Bythinia, and Macedonia;—and is only bounded by the Olympic range—the Thracian mountains,—Athos, and the Euxine.' 34—36.

Journal of a Route through the Troad, March,—1801.

From the specimens we have already given of the poetry contained in this elegant volume, the reader will be able to judge how far Mr. C. duly estimated his talents. In a poem, chiefly addressed to his Muse, he observes,

> 'She did not breathe a strain of fire
> To roll in flames along;
> To kindle the extatic lyre,
> And wrap each thought in song;
>
> She deign'd a mild but constant beam,
> That every gloom beguiles,
> That sheds on life a cheering gleam,
> And gilds each hour with smiles:

This is really the most desirable qualification. Let those who envy that transcendant genius which has been graciously denied them, consider whether they would envy the victims of melancholy and the slaves of licentiousness. Many, however, will wish they possessed the Professor's abilities, or his mode of employing them, that they might join him in singing,

> 'Ne'er ne'er since youth's unconscious spring
> First drank the vivid ray,
> Ne'er have I chid time's lagging wing,
> Or known the listless day.'

Such have been the employments of an Arabic Professor travelling, with a public embassy, among the shores and islands of the Archipelago, and visiting the sacred and classic regions of Asia-Minor. Hence it appears, that he had no ostentatious views of settling literary controversy, and elucidating the records of antiquity. He brings home no scrolls or inscriptions to puzzle Europe; no uncouth, mutilated block, which he calls a god or goddess, and no broken marble to impose on his credulous countrymen as the work of Phidias or Praxiteles. He travels with piety, classical taste, and playful imagination in company; and he returns, admiring the wonders of nature and the dispensations of Providence, with increased attachment to his native land, *where he dies*; and where his piety, as well as learning, will not suffer him to be forgotten.

The translations from the Arabic, we presume, are like all the translations from oriental poetry that have come under our observation, very much indebted to the translator for embellishment. As we have not seen the works from which these versions are made, we cannot decide on their accuracy, but, such as they are, we present two short specimens to our readers.

THE MIRACLES OF BEAUTY.

From Motanebbi.

Thro' midnight glooms my Leila stray'd,
Her ebon locks around her play'd—
So dark they wav'd—so black they curl'd,
Another night o'erspread the world—

The moon arose—and Leila's face
Resplendent shone with every grace—
It gleam'd so fair it beam'd so bright,
Another moon illum'd the night. p. 97.

ON THE DEATH OF A FRIEND,

(In the tale of Zoheir and Amkettoom.)

When death had snatched my friend away,
I would not breathe a last adieu,
Some dream I hop'd might still display
The dear departed to my view—

Vain were my hopes, and vain my sighs;
How could I dream without repose ?
And how could slumber seal my eyes,
When tears forbad their lids to close ? p. 109.

The professor employed some of his cheerful moments in a lighter style of composition. The Salted Cherry is intended as a satire on the Rights of Women, &c &c,; and relates the story of Bertha, who was persuaded by King Oberon, of fairy notoriety, that Greek and Mathematics were as unsuitable to the female character as salt to the flavour of a cherry. To an argument which they appear to have thought very convincing, we shall not venture to make any objections.

Another elfin knight, Sir Hobbernob, with the same generous intention corrects three Cantabs, Hopus, Tropus, and Mopus, a *petit maitre* lawyer, a sporting parson, and a boxing physician, by conducting them one dark night to Fairy hall, where his chambermaids groom their horses, his grooms cook their supper, and his cooks holding bloody knives conduct them to bed, where they are terrified with the groans of expiring pigs. This diverting tale is ingeniously contrived, and neatly told.—The other original compositions, among which are a hymn for public worship, and a paraphrase on the Lord's Prayer, are, like the poems we have quoted, less remarkable for genius, than for elegance and feeling.

There are several passages in the work which the author would doubtless have altered, had his valuable life been protracted; but it is scarcely necessary for us to say, that this publication will furnish a leisure hour with a very pleasing and innocent employment.

Art. IX. Wrangham's *Dissertation on the best Means of Civilising the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World.*

Art. X. Mitchell's *Essay on the best Means of Civilising, &c.*

(Concluded from p. 369*.)

WE observe with great pleasure the deep seriousness and enlightened zeal with which the second branch of this subject, in a general view, is regarded by both the authors under examination. It occupies the chief part of Mr. Wrangham's performance, and is treated with a very proper degree of feeling and of liberality; and, although we have already intimated our opinion, that Mr. Mitchell's discussion of this interesting topic is less complete than his former division, it is only to the want of adequate information in missionary history, and, probably, of due leisure in finishing his ample performance, that we attribute a deficiency, which we rather regret than censure. Each of these writers, in our judgement, very far excels Mr. Cockburn in religious discussion; yet both have omitted, or very slightly noticed an important object, to which alone his plan seemed to be adapted: we mean, a due provision for the religious instruction of our countrymen in India. We cannot but regard this as essential to the advancement of the gospel, in that and the neighbouring countries. The ministry of Christ, and for many years that of the Apostles, was limited to the Jewish nation, previous to its extension in the Gentile world: and, doubtless, no time was ultimately lost by this procedure. We fear, moreover, that a great part of our countrymen in India, and in every part of our colonial territories, stands as much in need of conversion, as the Heathen by whom they are surrounded. Although, therefore, we could not approve of Mr. Cockburn's proposal, to parcel out Hindoostan into parishes in its present state, we repeat, that, wherever Britons are resident, *their* spiritual welfare ought first to be promoted. We do not presume to dictate the particular mode of attempting it: but we apprehend, that, especially in the present circumstances of India, whatever may tend to promote, rather than to restrict, a zealous, yet amicable competition among real Christians of every religious denomination, would be highly desirable. If persons, now destitute of the very form of Christianity, or even perhaps avowed disbelievers of any divine revelation, may be rendered consistent and active Christians, of how small importance is it, compara-

* We feel it necessary to apologize for the delay of this article, severe illness having prevented the gentleman who undertook the subject from completing it in due course.

tively, whether they become Episcopalians, or Presbyterians, Methodists, Independants, or Baptists?

We are happy to observe, that so liberal, and (we venture to add) so wise a conduct, in this respect, has been exemplified, at the centre of government in Bengal; and that both the present writers, though of different national establishments, concur in the sentiments that we have now expressed. They coincide, also, in the opinion we formerly intimated, that it is from the united measures of circulating the scriptures, and of employing suitable missionaries, that we most reasonably may hope for the advancement of Christianity in the Eastern World. Mr. Wrangham, indeed, has proposed to adopt Sir William Jones's plan in the former instance, of circulating one of the gospels, with pertinent extracts from Jewish prophecies, and a brief statement of the evidences of Christianity, with the addition of other small tracts: but we cannot suppose that he wished to withhold any part of the Sacred Scriptures from those who might be desirous of further information. The former might be useful as introductory to the latter; both however require the zeal and the industry of missionaries to give them general circulation and effect.

Mr. Mitchell, very properly, takes a view of the Hindoo superstitions, of the excellence of Christianity, and the attempts which have been already made for its introduction in Hindoostan, before he discusses the means of its further advancement: but we have to regret some defects in several parts of this discussion. An error, to which we alluded in the commencement of this article, pervades every part of our author's description of the Hindoos; and the cause of that error appears in the striking deficiency of his account of missions in India. His whole information, on that important subject, seems to have been derived from a periodical work, intitled, The Baptist Magazine, which we suppose to be published in Scotland. Had he perused the Life of Francis Xavier, the Voyages of Tachard, the extensive collection of *Lettres Edifiantes et Curieuses*, the periodical Accounts of the Lutheran Mission, or even the abridgement of them by Nieucamp, and the Reports of our Society for propagating Christian Knowledge, he might have formed a far juster estimate of the religious and moral character of the Hindoos, and would have been much better qualified to suggest measures eligible to be pursued for this conversion. He would then have known, that the French Jesuits in the Upper Carnatic extended the Christian name more widely than any of the missionaries to whom he has referred, that 'converts to Popery' do *not* 'relapse with ease again to Heathenism,' and that Christianity owes more in India to the exertions of 'Schwartz, Gerick

and their venerable coadjutors, than it has hitherto been possible for the Baptist Mission at Serampore to contribute. The latter have displayed talents, industry, and zeal, which, in various instances, have been crowned with success. We earnestly hope that they will continue to receive the encouragement which they eminently deserve, both here and in India; and that it will please God to honour their persevering efforts with growing utility: but to ascribe more to them than to all their predecessors, only discovers a lamentable want of information on the subject under discussion. This gross defect is the more to be regretted, as it is only from the reports of those who have made the experiment, that a proper judgement can be formed of the disposition of Hindoos toward Christianity and its ministers. Our author thus describes them;

'Of a mild and complacent cast of spirit, and, with all their veneration for the shasters, disposed to hear, even with patience, their authority controverted, and their statements exposed, a Christian missionary may be assured of civil treatment, and a fair audience from this interesting people.'

If Mr. M. had read through the Baptist periodical accounts, he might have been aware, that no such assurances can be entertained; and if his researches had been adequate to the subject, he would have known, that in Tanjore, Madura, and Mysore, the professors and preachers of Christianity have sustained, from this 'mild, complacent, patient, and interesting' people, as much violence and cruelty, as from the savages of North America. An attentive observation of human nature, and of historical events, warrants the apprehension that no people are more likely to abuse license and authority, than those who crouch the most servilely under the strong arm of power, and of whose manners fawning civility becomes the prominent character. We conceive, likewise, that the author is too sanguine in his expectation of advantages for the reception of the Gospel to be derived from some doctrines already held by the Hindoos; and that, even concerning these doctrines, he is not free from mistake.

'There are certain correspondences of facts and views, of which a judicious missionary may successfully avail himself. A striking resemblance to the Trinity of the Scriptures may be found in the pre-eminence of their three principal divinities, and the peculiar honours which they receive. That there is nevertheless one Supreme Being, to whom they ascribe several of the attributes of Jehovah; that he is to be worshipped and served; that the soul is immortal; that we have all sinned; and that an atonement is necessary, are truths (we are told) believed by them all: and these are also the fundamental tenets of the Christian religion. The Hindoos are all predestinarians; and, while the missionary will avoid their dogma of fatalism, he may graft upon their views the

doctrine of election, taught in the Scriptures, and lying at the foundation of the gospel scheme of redemption.'

Of the existence of one Supreme Being the populace are, we believe, profoundly ignorant. That any worship or service is rendered to him by any Hindoo, we have no proof. We have never heard of a temple erected for the service even of Brahma. To inculcate or to oppose the doctrine of predestination, is no part of the design of this review: but we doubt whether its most inveterate enemies could have degraded it more than by ascribing it to the Hindoos. 'Their dogma of fatalism' has hitherto proved, and is likely ever to prove, the greatest obstacle which the Gospel has to surmount; and instead of serving as a stem on which 'the doctrine of election, taught in the Scriptures' may be grafted, we apprehend that the former must be eradicated, before the latter can be planted. It is well known that the Hindoos evade every charge of guilt, by representing themselves as mere machines, actuated by an irresistible power.

In stating these facts, nothing is farther from our intention, than the discouragement of missions to India. The herald of Christ ought to be apprized of every difficulty and danger that is to be encountered but this ought not to deter him from fulfilling his sacred commission. We also hope, that whatever inveteracy of hatred the devotees of Vishnoo may cherish against the Gospel, and its advocates, they will not dare, under the eye of the British government, to give vent to their rancour. Against their treachery, especially toward converted Hindoos, the strictest caution should always be maintained.

There is one inquiry of prime importance, to which neither of the treatises before us has adverted. Where are the instruments of this work to be found? Where shall missionaries be procured adequate to the conversion of the Hindoos, much more of other Asiatic nations? Many circumstances indeed, as these writers have observed, render the present juncture favourable for the undertaking; and none more so than the general attention which has for a few years past been excited in this country to the conversion of the heathen. The Society for propagating Christian Knowledge, has long assisted the Lutheran Mission in Tanjore by its funds; the Moravian Society for Missions has we believe from its commencement, derived encouragement from England; the Methodists have successfully laboured in the West, and the Baptists in the East, and, after these examples a numerous society of various religious denominations, and another, that is limited to members of the Church of England, have, within a few years past, commenced their operations. But some of these depend wholly, and most of them partly, on missionaries procured from other parts of Europe; in various in-

stances, very improper persons have been commissioned for this work from among us; and, we believe, that hardly, in any case, the supply of missionaries is equal to the demand. It is not difficult to assign reasons for this deficiency; but there is one which peculiarly claims our notice. Missionaries are not to be found, without being formed. The first step toward the conversion of India, should be the preparation of instruments for the purpose. Let adequate establishments be founded for the instruction of young men, qualified by piety and natural talents, in those branches of knowledge that are requisite for the undertaking. We wish them to be open to persons of various religious denominations; and to be supplied with the collective experience, so far as it is attainable, of all, in every age and country, who have preceded them in missionary labours. Much might unquestionably be learned from the relics which have been preserved, though scanty, of the early progress of Christianity; and, since the revival of missions in the sixteenth century, few have been undertaken of which annual or periodical accounts were not published. Many of these have been abstracted and arranged; and the whole ought to be condensed and brought into a comparative view, that societies may no longer proceed without a plan, nor missionaries undertake they know not what. Ignorance may very reasonably deter from an attempt, to which the heart is strongly inclined, and would be steadfastly devoted, under impressions derived from a suitable course of instruction. Some small seminaries of this kind have recently been formed, and have been already useful, notwithstanding their present disadvantages; but they by no means afford a foundation commensurate with the superstructure which is required to rest upon them. No advantages of this kind, that can be obtained, will place the qualifications of the modern missionaries nearly on a level with those of the apostles, and their immediate disciples. Hardly can it be expected, even, that any society will acquire external advantages equal to those possessed by the Jesuits as a body. What then is to be expected from those who are sent on such a work, wholly unacquainted with its circumstances?

The preparation of a missionary is by no means limited to the acquisition of historical, literary, or scientific information; though each of these is highly important. The formation of a temper and a conduct suited to the work, is an object of still greater magnitude. The eminent degree in which these qualifications are possessed by the Moravian missionaries has, in many instances, served them instead of extensive information and shining talents. The meekness, patience, perseverance, and subordination, which they have exemplified, have evidently been essential means of their success, under the blessing of God,

which can only be expected where these are found. Their social institutions form of themselves, in this view, a missionary education. The Jesuits, though in other respects so different, were likewise prepared for the work, and kept in it, by the influence of their social institutions. The humility of the primitive Christians, and the divine legation of the apostles, were the bonds by which the union and subordination necessary to the advancement of the Gospel were originally secure. The nearer we approach to their purity, the greater success may be looked for: but except these indispensable objects are by some means insured, no permanent good can be expected. The first sacrifice to be made by a missionary, and, perhaps, the most difficult, (to an Englishman especially) is that of self-will.

The subject on which we have judged it indispensable to glance, is by far too extensive to admit of adequate discussion within the limits of a review. We shall advert only to one of its remaining branches; the line of conduct which may be pursued by missionaries in Hindostan with the greatest probability of permanent success. On this topic, happily, we have infallible precedents for our direction. In various respects there is a striking resemblance between the present state of India, and that of the Roman Empire at the first promulgation of the Gospel. In the principal measures, missionaries have, therefore, the opportunity of copying apostolical example; and this was done in several important instances, by the Jesuits. Like the apostles, they placed themselves in, or near, the most populous towns; like them, they remained in each place till a congregation was assembled, of persons willing to be instructed, with their families, in the knowledge of Christianity. When this was accomplished, the missionary, in imitation of the apostles, proceeded to a new station of a similar description, leaving the society which had been formed, under the care of a younger fellow-labourer; or, if he was required elsewhere, of those among the Catechumens, who were best qualified to lead on the rest in progressive knowledge and practice. In this manner, numerous congregations were settled in the most important stations, children were early initiated in Christian habits of thinking and acting, and many of the natives were gradually prepared for extensive usefulness as preachers. These congregations were revisited as often as possible by the missionaries, who found in each many persons disposed and prepared by the catechists to avail themselves of their superior qualifications for Christian instruction. A few missionaries were thus able to superintend many thousands of disciples, resident in towns that were scattered over a vast extent of country.

The expediency of such a plan might apparently be rested on rational argument, even if it had not the sanction of aposto-

lic example; but the execution of it is attended with difficulty, especially as it must interfere with the progress of translating the Sacred Scriptures into the Hindoo languages, which is obviously of great importance. If missionaries, at an early period of their labours, devote themselves to Biblical translations, it is impossible that they should plant many Christian Societies among the natives. The apostles had the advantage, in preaching to Jews and religious Gentiles, of addressing persons already acquainted with the Scriptures of the Old Testament, either in the original, or the lxx version; and of inculcating from the prophecies the kingdom of the Messiah: but they did not postpone the formation of Christian churches, till the New Testament also was composed for their edification. There is no intimation in any of the Epistles, that the churches, or individuals to whom they were sent, were at that time furnished with any of the four Gospels; and there is room to apprehend that none of these was composed before the Apostle Paul's confinement at Cesarea. What extensive utility indeed, can be derived from a translation of the whole Scriptures, till multitudes are pre disposed by familiar and impressive addresses, to read them with serious and patient attention? We cannot but think, therefore, that missionaries should devote themselves chiefly to the public ministry of the Gospel; and be satisfied, in the first instance, with translating a few of the more essential and striking parts of Scripture, for the immediate use of their converts, till the whole is urgently demanded at their hands, and can be executed without superseding the establishment of Christian Societies among the Heathen. By the latest accounts of our countrymen at Serampore, it appears that their own experience has now fully convinced them of the propriety of the plan long since recommended by Sir William Jones on this subject. For the entire versions, to which they have devoted much time and labour, they will probably find little occasion during several future years. If they persevere to the same extent on similar exertions, it will, doubtless, be greatly to the hinderance of their own success in the conversion of the natives; and we must hope for the accomplishment of this object from others who may enter into their labours.

That scriptural knowledge should be diligently inculcated in Christian Societies, when formed, can admit of no question among Protestants; and the absence of this indispensable advantage, may account for the inefficient fruits of the Roman Catholic Mission, wherever supplies of missionaries have been wanting. But the utility of Biblical Versions is likely to be increased, by the order in which we have recommended the execution of them, in proportion as the missionaries themselves may

become qualified for the arduous undertaking. Let the whole of our Sacred Scriptures be rendered into every dialect spoken by Hindoos, at those seasons, and in those circumstances, when such versions can be executed and circulated with the greatest advantage, and when the performance of them will least interfere with labours that are strictly missionary. Thus we may hope that a foundation will indeed be laid, which will prove more effectual and durable than the consequences of any Roman Catholic Mission have proved. 'The ease, however, with which the converts to Popery relapse again to heathenism,' according to Mr. M., is a circumstance of which we have never heard. On the contrary, many of them, defective as their knowledge was of Evangelical Truth, have cheerfully endured the loss of all things, and have even submitted to the most cruel deaths, rather than abjure their profession of Christianity. But our author's information respecting Protestant Missions is so grossly defective, that it would be absurd to expect from him much knowledge of those which have been conducted by Papists. Hardly any thing is said of the Danish Mission in Tranquebar and Madura; and of the very recent undertaking by our own countrymen, for the benefit of the South Sea Islanders, it is incorrectly observed, that

> 'In our days we have seen at least one splendid missionary undertaking fail in its object, abandoned by its projectors, and disastrous in its consequences to those zealous but unfortunate men, by whom it was prosecuted, and who embarked in it with the most sanguine hopes of success. The Sovereign Ruler of all has seen meet to frown upon it.'

The mission to the South Sea Islands, which is here referred to, is by no means abandoned: nor do we think it entitled to the epithet of 'splendid.' It was composed almost wholly of uneducated mechanics; the chief part of whom were shut up in one small island, among the most voluptuous and volatile people, perhaps, on the face of the earth. They had, therefore, extreme difficulties to surmount, with very inadequate qualifications. Let us not too readily impute those disappointments which may arise from our own ignorance or indiscretion, to the sovereignty of God.

The remarks which we have been compelled to suggest, demonstrate the propriety of Mr. Buchanan's insertion, in his new proposal, of a high reward for a statement of the manner in which Christianity has formerly been propagated among the Heathen. For a copious work on this subject, sufficient materials may be collected, as the history of almost every mission that has been attempted since the period of Reformation, is recorded in print; Mr. Wrangham has drawn from some of these

sources nearly as much intelligence as was to be expected in his short dissertation: and we attribute to Mr. Mitchell's obvious neglect of them the chief defects in his otherwise valuable treatise. Having already expressed our positive and comparative judgement of these two performances, we are glad to subjoin a commendation that is merited by both. They are highly creditable on the whole to the principles, the feelings, and the talents of their respective authors.

Art. XI. *Memoirs of the Life of George Morland;* with critical and descriptive Observations on the whole of his Works hitherto before the Public. By J. Hassell. 4to. pp. 204. Price 1l. 1s. Boards. Cundee, Chapple, London. 1806.

MR. HASSELL might have quoted classical authority in support of his suggestion, that the same individual may possess *two souls;* one of which incites him to excellence and honour, the other to disgrace and perdition. The struggle between these inmates, of course, implies distraction, 'never ending still beginning:' and their alternate dominion appears in the contradictions, inconsistencies, and waywardnesses, which mark many characters to which Nature has dispensed her favours with no ordinary bounty. If ever there was an instance of promising talents degraded by disgusting eccentricities, of genius subjugated by gross licentiousness, it was in George Morland. Often, very often have we regretted, that while our prediction of this artist's future fame was verified by the event, our hopes of his reformation, as a man, should suffer a total disappointment. In the *hyper-metaphorical* language of his biographer, "with abundance of fire, and scarcely one particle of serious reflection, as if 'untaught to fear' the curb, his *centrifugal powers,* (probably heightened by the long captivity from which he had liberated himself) like a proud pampered steed that runs away with his rider, hurried and transported him as it were beyond himself, and led him to burlesque exhibitions of his person and character, and all manner of ludicrous and absurd practices"!

We are friends to the arts, but we are friends also to morals. We unreservedly commend many of the performances of this artist, because we feel their merit; but we equally reprobate many of his practices, because they originated in vicious indulgencies, and issued in complicated distress and ruin. The description of what he really was, by his friend before us, cannot but excite regret, in those who recollect their wishes for what he should have been. His example, however, if held up *in terrorem,* may contribute to check the wild sallies of some future genius: and, the consideration that our remarks, which cannot injure the deceased may caution the unthinking, who emulate his merit, compensates those painful feelings which accompany this discharge of our duty.

George Morland was born June 26, 1763. His father was an artist of repute; not intended originally for the profession, but induced to 'pursue for his livelihood what he had before only followed as an amusement.' Mr. H. might have told us, that he principally excelled in the management of crayons, and that he exhibited many years with the Royal Society of Artists of Great Britain, of which Society he was a member. The elder Morland felt very sensibly the *res angusta domi*, and brought up his family on principles of œconomy and diligence. George was the eldest son, and his genius displayed itself in his infancy; not by sedately copying the works of others, but by intuitive imitations of nature. Mr. H. affirms, that his father, misled by avarice, immured him in an upper room, where he forced him to unremitted labour, and 'scarcely allowed him respite for his meals.' But this we doubt; partly, because the first pictures he exhibited were studies from *rural* nature, and partly because we think it probable, that Mr. M. aware of his son's volatility, endeavoured to correct it, by seclusion, and by the habit of assiduity This opinion Mr. H. himself, confirms, by relating that the youth and his associates, practiced on his father, many 'modes of deception, which however dexterously contrived, were not the less reprehensible.'

George however became industrious, and in this respect his father's plan succeeded; but so low were his ideas, that neither the favours of Sir Joshua Reynolds, of Mr. Angerstein, nor of other amateurs, could infuse the smallest portion of elevation or dignity into his mind.

Releasing himself from the irksome confinement of parental superintendence, our hero started first as a portrait-painter, in an excursion to Margate; but portrait-painting requires a politeness of personal manners, and a *skilful infidelity* favourable to the subject, neither of which Morland possessed. 'His attention was attracted by those elegant amusements a pig race, an ass race, a smock race, a grinning match, or a jovial dinner,' and subjects such as these, with the *boors*, their customary attendants, became those in which he best succeeded. He had, however, so correct an eye in studying nature, that his landscapes possessed uncommon fidelity and resemblance. His excursions to the sea-coast also opened his mind to effects which he delighted to represent, and which he *did* represent with accuracy. He saw with the eye of a painter, and drew his principles from nature. Though his figures are not elegant, they are unquestionably well suited to his landscape, and they perfectly harmonize with his composition. His foliage in general is well touched, when he fancied it; and he particularly excelled in painting the oak. His rocks are good, when they are recollections; and his water is occasionally very fine, especially in the middle distance; but he has not always succeeded in that near the eye. His skies are ex-

pressive and skilful, but not incapable of improvement; and his buildings are precisely those which characterize the land of his nativity.

As a painter of animals, Morland need not blush on being compared with his brother artists; for though Stubbs and Gilpin have more learning and dignity, they have not more ease, nor perhaps more expression. His sheep, his horses, his pigs, especially, have great merit; and yet, says his biographer, he never painted a lamb, nor could he summon up sufficient courage to study a bull from the living animal. Mr. H. indeed informs us, that he once found a bull's head hanging over a chair in his painting-room, but this had been dead too long to be formidable, except from circumstances in which the heat of the weather had an ample share. p. 93.

But Morland's chief excellence, in our opinion, lay in the management of his light: this is usually natural, unconstrained, unaffected, and had his dissipation allowed him to have finished his effects more scientifically, he would have been in this respect inferior to no artist, whether British or continental.

Only the *piquant* accidents of nature had power to rouse the energies of Morland's talent. The dull round of ordinary objects, he treated, if not with correspondent dulness, yet with little sensibility; but, a storm of wind, a flash of lightning, a wreck, a smuggling adventure, these he painted *ex animo*; whatever had interested his mind he rendered interesting on the canvas, and transferred the sensations which he himself had experienced to the eye and the heart of the scientific spectator. Such was the *professional* soul of this artist! such were the triumphs of his pencil, in his best time; for, alas! it is our painful duty to relate, that the consequence of his dissipation was "so heavy a stroke of the palsy, that sometimes while in the act of painting, he would fall back into his chair; and at other periods he would sleep for hours together. His left hand also was so much inflamed, as to disable him from holding the implements of his profession."

Nor was this his only suffering; he had long experienced a well-founded presentiment that he should be subjected to durance vile, and he had the curiosity to visit the inside of the King's Bench Prison, *incognito*, in order to estimate the *delights* of his future residence, before he was invited to partake of them.

"The last insolvent act restored him to society; he still, however, continued at his former residence in St. George's Fields, chiefly associating with the lowest myrmidons of legal drudgery, until a family disagreement caused him to separate from his wife, when he took up his residence with a sheriff's officer in Roll's-buildings, for whom he afterwards painted several pictures, and in whose official capacity he once degraded himself so far as to become coadjutor.

"At length he was taken in execution by a Marshalsea-court writ, to

the house of Mr. Attwell, Air-street, where having swallowed a large quantity of spirits, this unfortunately produced a fever, and speedily terminated his existence, we are sorry to add, in the very extreme of wretchedness, penury, and distress.

'Thus departed George Morland!—that remarkable and excellent master of his art, whose professional life, contemplated from the brilliant side, will doubtless prove to his brethren of the pallet, that however inspired by genius, without sedulous application, perfection must not be expected: and may the rising generation be instructed from his fate, that genius itself, however original, or all the high qualities found in a consummate artist, will never shield the possessor from misery, unless accompanied by that prudence, temperance, and integrity, which can alone insure respect, esteem, and admiration!' pp. 46, 47.

The friendship of Mr. Hassell, and his respect for the memory of the departed, would not permit him to extend his admonitory remarks, but he might very justly have added, that the unhappy subject before us strikingly demonstrates the fatal effects, both to art and artists, of that dissolute course of life which too often flashes with a delusive glare in the eyes of the inexperienced. This omission we shall endeavour in some degree to supply; not without hopes of pointing out more distinctly the origin of those errors, the distressful termination of which Mr. Hassell has so feelingly recorded.

"Folly," says the royal sage, "is bound up in the heart of a child," yet we deny not that many youthful indiscretions may be shaken off in riper years; nor can we approve of "almost entirely restricting a youth from all intercourse with society, except that which was acquired by stealth, with a few boys in the neighbourhood: his principal, or only amusement, being *a walk on a Sunday* with the old gentleman, his father, to view the new buildings in the vicinity of Tottenham-court-road." Could the "old gentleman" have found nothing better in that vicinity? and if his son's disposition was so eccentric as he knew it to be, did he not, in omitting the habit of religious observances, omit the most likely means of restraining it?

"The dress and appearance of our juvenile hero, when he became his own master, were characterized by the most whimsical display of eccentric, and even ridiculous habits,—finical, fantastical, and grotesque, rather than natural, proper, or fashionable, and in the very extreme of foppish puppyism. His head, when ornamented agreeable to his own taste, might properly be said to resemble a *snow-ball*, (after the very *fine* and *striking* model of the *accomplished* TIPPY BOB, of glorious dramatic memory,) to which was attached, as an appendage, a short, thick tail, not unlike a painter's brush." p. 9.

Afterwards his dress and equipage changed to the extreme of neatness; and scarcely a week elapsed but he sported a new pair of gloves and leather breeches. p. 27.

"At the time Morland resided at Paddington, he may be said to have been at the very summit of his merit, and also of his extravagancies. He kept at this time no less than eight saddle-horses at livery, at the sign of the White Lion, opposite to his house, and was absurd enough to wish to be considered as a horse-dealer, but unfortunately he did not know *quid humeri ferrent, quid non* —wherein his real strength lay.—Frequently, horses for which to-day he would give a purse of thirty or forty guineas, he would sell on the day following for half that sum, or perhaps for less; but as the honest fraternity of horse-dealers knew their man, and would take his note at two months, he could the more easily indulge this propensity, and appear for a short time in cash, until pay-day came, when lo! a picture was produced as a douceur for a renewal of the notes. Such was the practice until he had accumulated debts to an enormous amount, and brought himself to the brink of that fatal precipice from which he fell

'Never to hope again.'

"This was one source of calamity which neither his industry, for which he was remarkable, nor his talents, which were rare and transcendent, were by any means adequate to counterpoise. His wine-merchant, too, who was a gentleman in the discounting line, would sometimes obtain a picture worth fifty pounds for the renewal of a bill. Can it then be wondered at, when thus beset by picture-dealers, horse-dealers, wine-merchants, attorneys, and a whole string of *et ceteras*, that he should at length have sunk under such accumulated burthens of misery and mischief? This was in reality the fact; he heaped folly upon folly with such dire rapidity, that a fortune of ten thousand pounds per annum would have proved insufficient for the support of his waste and prodigality." pp. 27, 28.

"A whimsical story has been circulated respecting his readiness at finding out resources, and which wears every apparent mark of authenticity.

"Upon his departing from Deal, where he had been making sketches of the coast, he returned to town on foot, accompanied by his brother in-law, Mr. Williams, the engraver. The extravagant humours of the preceding evening, distressing to relate, had rendered the exchequer penny-less. Morland felt a craving appetite for some refreshment, but the great difficulty was how to procure it. Observing a low-built house by the road-side, over which was placed an animal intended for a bull, Morland, who was seldom at a loss for entering a public-house, soon introduced himself, and under pretence of enquiring his way, expressed his surprize to the landlord, that he did not renew his sign, which time, it seems, had nearly defaced. Boniface alledged his inability to get it repaired on account of the charge, at the same time observing, that it was good enough for his humble dwelling; but, upon Morland's offering to paint him a new one for five shillings, he immediately acquiesced, and commissioned him to make a trial of his skill. Here, however, a new difficulty occurred: Morland was without utensils, which could not be procured at a smaller distance than Canterbury, to which place (not without some difficulty) the landlord was persuaded to send. In the mean time the travellers had bespoke a dinner, and had exhausted several

pitchers of good ale, with at least a quantum sufficit of spirits, all which could only be paid for by painting the sign.

"The reckoning, however, before the bull was finished, instead of five shillings, the sum contracted for, had increased to *ten*, and the chagrined landlord reluctantly suffered the travellers to depart upon Morland's explaining who he was, and promising to call and pay the landlord at a future day."* pp. 44, 45.

This kind of conduct naturally produced embarrassments, and from 1793 they followed in a continued series, till, notwithstanding his sudden and frequent excursions into the country, he was, according to his expectation, secured within the rules of the King's Bench.

"Sunk in this *barathrum*, or cavern of misery, he had the fullest latitude for indulging the influence of rude will;—surrounded by the very lowest of the low,—by dissipation and indolence;" p. 41. "yet even here he could earn four guineas per day and *his drink*; which last was no inconsiderable article for George, who used to tipple and paint alternately." p. 42.

Morland was in his temper, peevish, fretful, and vindictive; vices not unaccompanied by pride, which in many instances suffered unexpected and provoking mortification: and though it was notorious that he was in confinement, yet would *he*, by the permission of a day rule, ride from house to house in the country round London, where he would strenuously, "but not always effectually, contradict the reports of his imprisonment." p. 43.

He was so void of courage, that as we have already observed, he never ventured to face a bull; and Mr. Hassell refutes a story which had been told of him, respecting his painting the portrait of his *dead child*; by affirming, first, that he never had a child; and, secondly, that nobody, acquainted with his timidity, could suppose, that he would enter a room where he knew there was a *corpse*.

Some persons are apt to quote a proverb, from which they would infer the possibility of a dissipated individual being 'no man's enemy but his own:' that such a character can exist we do not believe; but, if it ever did exist, the hero of this performance was not that character. We find, by Mr. Hassell's account, that 'Mr. Irvine, an early acquaintance of Morland, in a very short space of time finished his career in this world; and was, to use the expression of Morland himself, *the first man he ever killed*' by liquor. Another is mentioned in the note to

* Upon his arrival in town, Morland related this adventure at the Hole-in-the-Wall, in Fleet-street, and the singularity of the story induced a gentleman who had conceived the highest opinion of the artist's compositions, to set off privately towards Canterbury, in quest of the Bull, which he purchased of the landlord for ten guineas.

p. 17. 'who fell a sacrifice in following the excesses of his companion' (Morland); and to these trophies of his dishonour we might add many more.

Such were the friendships and the enjoyments of Morland, and his brutal associates; we earnestly wish no parallel debasement could be found in more exalted situations; and that the walks of fashion, and the seats of learning, presented no names which excite equal pity and contempt; yet the man who should renounce these degrading excesses for the happiness and hopes of Christianity, is to be stigmatized as a madman, a dupe, or a fanatic, and insulted with all the opprobrious epithets that ignorance and vice ever pelted at wisdom and virtue!

Thus it appears, from the memoirs under perusal, that the personal character of this eminent painter was a compound of deceit, foppery, meanness, prodigality, fretfulness, malice, cowardice, intoxication, and even of assassination; not assassination by the dagger, or the stiletto, but by floods of deleterious liquor, undermining the constitution of his friends. On such a man had the bounty of heaven bestowed taste, with all its sensibilities; genius, with all its vivacity; industry, with every opportunity of assuring its utmost rewards, combined with much of that celebrity which gratifies the very soul of an artist, and while he labours to weariness, renders him insensible of toil.

If to these excellent qualities, he had united those still more excellent, self-knowledge and self-controul, modesty, chastity, humanity, benevolence, and, to say all in one word, piety, to how much greater advantage might his character have appeared, not only as a man, but as an artist! His pecuniary difficulties, and mental disorder, could not but affect his productions. His mind enfeebled by intemperance, his hand urged by immediate necessities, he was incapable of conceiving with that felicity, and finishing with that diligence, which might justly be expected from his superior abilities.

The irregularities of the artist not only injure his own professional talents, but degrade his art in public estimation, and bring even genius itself into contempt. Those who are more accustomed to judge than to feel, will despise the vivacity which seems inevitably linked with vice and misfortune; and when it induces criminal habits, it justly merits the severity of sarcasm, which often assailed and exasperated Morland.

Good manners can tolerate no insult, whatever be the station of the offender; nor are the public morals to be transgressed with impunity, whether or not the transgressor be amenable to the laws of his country. There will never be wanting, in regulated and polished society, those judicious observers, whose censures are of all things to be dreaded and avoided; and as the arts can flourish only by the patronage of the judicious, and

only in polished society, it is of the utmost consequence to the welfare, if not to their very existence, that their professors demonstrate, by their personal conduct, the compatibility of genius with virtue.

At the same time we must deeply regret, that the taste of an *amateur* should lead him to degrade the very art which he patronizes; and we cannot but think that many of Mr. Morland's bad habits became rivetted beyond removal, by the misfortune in early life, of meeting with a *noble* patron, in whose commissions decency and modesty had no share.

A considerable portion of the volume before us, is occupied with an account of Morland's performances; and especially of those which compose the "Gallery," now exhibiting under this artist's name. These are conveyed in a lively style, and whatever else they may be, they are not tedious. They are too superficial to appear before our readers; though some of their principles are evidently drawn from nature. Nor could they be of advantage to those who have not inspected the pictures, or the engraved copies: and perhaps when they have drawn sufficient attention to the "complete collection of Morland's works on sale at Mr. Cundee's," they have answered the principal purpose of the writer and publisher.

In pp. 166—177. we have a list of this painter's productions, so far as they are known to Mr. H., distinguishing their forms and sizes, and those which have been engraved. It is supposed that his whole works amount to 4000.

We acknowledge that we have received entertainment from Mr. Hassell's work. He delights in a *little bit* of foreign language, and must have been conscious of the dashing style in which he writes. His prudence therefore should have submitted his manuscript to some friendly monitor, whose remarks might have reduced those passages which need it, within the limits of common sense, and the apprehension of ordinary intellects. Will he do us the favour of translating the following paragraph of his preface into English?

"The writer, therefore, respectfully submits his work to the attention of an impartial public, and rests upon their candour for a patronage he has sedulously endeavoured to obtain, and in which, in producing a small portion of entertainment, and some instruction, should he have been so fortunate as to succeed, *cannot fail of being held in grateful remembrance of having his highest wishes accomplished.*" p. vii.

In p. 4. l. 2. he has characterized Mr. Morland, the elder, as an artist of *some* respectability, or secondary importance. In l. 9. he is justly considered as an artist of repute, and his works *were much admired.*

We advise Mr. H. that "Ne suitor ultra crepidam," p. 103. is

not Latin; and that "Ed *lo* (io) anche son *il* pittere," p. 109. is not Italian.

He has adopted the vulgar account of the death of Corregio, p. 59. It is founded in error; that painter lived in reputation, and died no such sudden death.

The plates have merit, but the chalk engravings do not equal Morland's sketches.

Art. XII. *Letters to Dissenting Ministers, and to Students for the Ministry,* from the Rev. Job Orton, with notes explanatory and biographical; to which are prefixed Memoirs of his Life. By S. Palmer. Longman and Co. London. pp. 8vo. price 8s. 1806.

IT is not difficult to discover the reasons why the epistolary writings of eminent men have been preserved with care, and are perused with avidity. While a petty curiosity takes pleasure in detecting the secrets of private life, true friendship wishes to become familiar with departed merit; and the general respect entertained for a person of solid sense, and excellent character, is for the most part felt toward the productions of his pen. Such too is the detached nature of letter writing, that every one may find something in it which interests and amuses him. The detail of trivial incidents will gratify the superficial reader, and the display of original thought will recreate the mind of the severer student.

The advantage, however, which arises from an extensive variety of topics, is not to be expected in the volumes before us, as the letters were addressed exclusively to "dissenting ministers and students," on subjects which chiefly relate to the circumscribed sphere of their engagements. To give them greater interest, the Editor has prefixed an account of Mr. Orton's life, and interspersed explanatory notes throughout the work, at the close of which there is an appendix, containing accounts of three distinguished divines.*

The correspondence of our deceased author abounds with much excellent advice, the result of long experience; and the cautions and directions it offers, may be eminently serviceable to that class of persons, whose temptations, defects, and duties are minutely detailed. There are some disclosures of private character which ought to have been suppressed.

Highly appreciating that candour which christian principles inspire, we think nevertheless that Mr. O. has occasionally ventured into an extreme, and led his correspondents to conclude, that his charity toward the persons of those who were hostile to

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* Dr. Wilton, Rev. B. Fawcett, and Rev. Hugh Farmer.

the peculiarities of evangelical doctrine, was blended with a de-
gree of attachment to their sentiments. To this cause, we fear
is also to be ascribed that equivocal statement of religious
opinions which some of us have heard from his pulpit, and
that want of decision which in a few instances blemished his
conduct. It is with pleasure, however, that we find him (in the
13th letter of the 1st. vol.) giving scope to better feelings, and
speaking with that freedom which usually accompanies firm con-
viction. "I see no necessary connexion between calvinistical
sentiments, and zealous useful labours: but I have long observed,
with great surprize, that our orthodox brethren in the church
and among the Dissenters, are in general most serious and ac-
tive in their ministry; and those of freer principles more indo-
lent and languid. I have met with few exceptions in the com-
pass of my acquaintance. I do deliberately think, that the
more persons enter into the peculiarities of the gospel, and the
greater regard they pay to the sacrifice of Christ and the in-
fluences of the Spirit, the more their own piety will increase, and
the more zealous they will be to do good to the souls of others."

It is not an easy task fully to reconcile this paragraph with part
of letter 63. vol. 2. We 'respect' the learning and the integrity
of a Socinian, but cannot view his renunciation of emolument for
the sake of his principles, as a sufficient reason for holding him in
equal veneration with the persecuted and martyred confessors of
purer doctrines. The justice of the sentiment which Mr. Orton
expresses at the close of the quotation we have given, is con-
firmed by observation. On a survey of the most laborious Di-
vines, from the earliest ages of the church to the present period,
it appears that by far the greatest share of success has been
allotted to those who have addressed their audiences in clear and
intelligible terms on the peculiar truths of the gospel. But
when the statement of these has been dark and dubious, the
sphere of usefulness has gradually contracted, and the degree
of it diminished. Nor can this want of effect be attri-
buted to a deficiency of talent or exertion, in many who have
trodden the middle path, but it amounts, at least, to a presump-
tive proof, that such indecision is not calculated to accomplish
the great end of their sacred office, which is (in the words of in-
spiration) to win souls to Christ.

We have esteemed it our duty to guard our readers against
this *aurea mediocritas* in matters of religion, which the res-
pectable editor of these volumes too strongly recommends; yet
we hesitate not to say, that serious collegians and preachers
may reap valuable instruction from the letters of Orton; and if
they reflect how much mischief has arisen to the religious world
from a false and excessive candour, which he and many of his

worthy contemporaries indulged, they will be likely to derive wisdom not merely from his excellences, but from his defects.—The attempt to unite error and truth in mutual friendship, has been made under the most favourable circumstances; the latter, we believe, has always been a sufferer, and frequently a sacrifice. It is this theoretical lukewarmness that has proved a more successful enemy to the church, than all the fury of tyranny and persecution.

Art. XIII. *Letters from Paraguay:* describing the Settlements of Monte Video and Buenos Ayres; the Presidencies of Rioja Minor, Nombre de Dios, St. Mary, and St. John, &c. &c. By John Constanse Davie, Esq. 8vo. pp. 292. Price 5s. Robinson, London. 1805.

WHETHER these letters were dictated in Paraguay, or manufactured nearer home, we shall leave our readers to decide. We are expected to speak of their merits, and these we must confess it requires some perspicacity to discover. Paraguay would, indeed, be an interesting theme in the hands of some men, who would examine with the keen and discriminating eye of science, its vegetable, mineral, and moral features; but it signifies little whence the ignorant and the superficial date their letters. The mere scum of any man's mind is unworthy of preservation; neither should we expect from the quintessence of the present writer's knowledge a very high intellectual treat; for in spite of the pains taken to convince us that he has drawn from the first classical sources of this country, we are persuaded neither Oxford nor Westminster would feel compelled by his testimonials to own the kindred he claims. Wholly ignorant of every science that might be useful in such a situation, he furnishes no gratification to curiosity or research, and no graces of language to repay the postage of his letters. The six former bear the date of New York, whence the writer says he sailed for Botany Bay, but was compelled by a violent storm to put into Buenos Ayres, where he was taken ill of a fever, which for a time deprived him of his reason. May we give this as a charitable apology for the profaneness which sometimes pollutes his pages? Left at Buenos Ayres, and confined by the jealousy with which the Spanish government views an Englishman, the letter-writer is said to have found it convenient to assume the habit of a noviciate of the order of St. Dominic, in whose convent he was lodged. Thus we are taught to account for the opportunity which he enjoyed of attending the fathers of the mission to the settlement of Rioja Minor, on the River Plata. Much designed prominence is given to an account of a revolution, which was effected at this place, by the influence of French principles upon the discontented minds of the much-injured Indians, and which succeeded in establishing

at least for a time, a kind of jesuitical republic independent of Spain.

We shall make our extract from the description of this place, as it contains some notices of the Jesuits, and their empire in Paraguay, which has excited much interest in those who read with discernment the history of man.

"This is to me another proof of the great policy and depth of thought of those ecclesiastical monarchs; for I cannot consider them in any other light. Their plans were laid with amazing judgment, and attended with unexampled success; and as Moses led the Israelites for forty years through the wilderness of Canaan to conquest and the utter abolition of surrounding nations, so would the Jesuits, as soon as they had found the youths of the tribe they governed were thoroughly initiated in the discipline of war, and those of maturer years as well grounded in the theory of governing and preserving those arts they had so carefully been taught. The holy fathers would, like the law giver of old, have conducted them to triumph over their proud oppressors, and the dissolute invaders of their native plains. An ecclesiastical *heptarchy!* [hierarchy] would then have been established, and a pope elected to superintend the whole. I hazard this conjecture from concurring circumstances which I daily hear of, notwithstanding every tongue is enjoined in silence as to those particulars; but things will out at times, in spite of prohibitions.

"We continued sailing about three leagues to the south-west, when we were agreeably surprised by the sound of martial music, which drew nearer as we advanced; when our balsa taking a sharp turn round a point of land thick set with trees of the most enlivening verdure, we were presented with a scene the most pleasing and romantic that can well be imagined. The presidency opened to our sight, and presented at once a view truly grand and picturesque. The shore was lined with people, the bells were ringing, and the military band, assisted by a troop of choristers, welcomed our arrival. We immediately landed, and were received with tears of joy by our venerable superior, father Pablo, who had remained here for the sole purpose of personally resigning the power to father Hernandez. We then proceeded to the church, where we had holy water presented to us by the good pastor. The major-general of the little army trained in this neighbourhood came with the corrigidore, the fiscal, and his fenientes, to pay their compliments of congratulation: indeed the whole community appeared, from their numbers, to be collected together for the same reason. The prayers of the church were sung in a most inchanting manner by the young Indians, who still retain the same mode of performing divine service as that established by the Jesuits. They were all very neatly dressed in white surplices, and the church with its ornaments was neat in the extreme. It is a large but not lofty building, of beautiful white stone, with a centre and two aisles, rather tastefully fitted up.

"The public storehouse is in the centre of the town; it is one story high, very long and wide, divided into several apartments, so contrived as to receive every different article for use or barter. Formerly this storehouse was under the sole regulation of the rector, and by him only was the produce portioned out to the different families; but now the Spanish commandant claims a share in the distribution. How far this may be productive of good I will not take upon me to say; but I will just give you

a slight sketch of the Jesuits' manner of regulating these matters when they possessed an uncontrolled authority.

"All the product of the year, such as corn, maize, fruits, wool, and cotton; all articles for barter, and in fact every thing the district afforded, was brought to these magazines, where proper officers were appointed to receive them, who took account of every particular, which was registered, together with the names of the persons who delivered them, and the day. No individual was allowed to keep any thing in his own house save the necessary quantity of corn, which on the first of every month was delivered to each family in proportion, according to the number of which it consisted; and in the same manner they received all other kinds of provision. Every day a certain number of cattle were slaughtered for the inhabitants, which, when killed, were taken to the store-house, where the officers attended to deliver the stated quantity to the master or mistress of each family; and if at any time they had occasion for more than the general allowance it was immediately given them, but nothing was suffered to be wasted. In like manner they were supplied with clothes; for all the cotton they spun and wove, or any other article which they manufactured—and they always were, and are still, very industrious—was as soon as finished taken to the public stock, and at certain periods of the year every family received its proper quantity of apparel; and as the articles were all without distinction of one fashion and colour, there could not possibly be any partiality observed in the distribution of them. The officers and chiefs were only distinguishable from the rest by a chain round the neck, a white wand, a feather, fan, or some such simple peculiarity. There were, and still are, two hospitals for the sick—one for the men, the other for the women; where as soon as any one is taken ill he is immediately conveyed, as none remain ill in their own houses. Each hospital has a lay-brother to attend it, who is well skilled in surgery and physic, and has several assistants under him." pp. 146. 213—222.

From the frequent hints of the uncertain tenure by which Spanish America is now held, and the alluring motives held out to Britain, to snatch the golden sceptre of Mexico and Peru from hands too feeble to sway it long over the justly indignant natives, we may suspect that the object of this publication is to direct our attention to an expedition, which is but too congenial with the *auri sacra fames.* A scheme so replete with peril and with hope, requires to be previously discussed by abler minds than that which dictated the letters from Paraguay.

Either to account for the abrupt termination of the letters, or to give an air of truth to a questionable story, we are informed, that

"After his return to Buenos Ayres, it is certain that he went to Conception, in Chili; as he was last heard of from that place, in the year 1803: but whether he lost his life in any insurrection of the natives, or was imprisoned by the government in consequence of his correspondence being detected, is unknown." p. vii.

We cannot perceive any just motive that could exist for publishing these letters. It was wholly useless to print them, if fictitious, because they contain almost nothing to amuse; if true, because they contain as little to instruct.

Art. XIV. *The Importance of Right Sentiments concerning the Person of Christ.* A Sermon preached at Essex Chapel, April 10, 1806, before the London Unitarian Society, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By Thomas Belsham, Price 1s. Johnson, 1806.

WHO can call in question 'the importance of right sentiments concerning the person of Christ?' Who can doubt whether 'right sentiments would clear away the rubbish of much useless controversy, relieve the mind from much painful embarrassment, and by precluding many objections against the Christian Religion, tend to facilitate its reception into the world?' Any reader, we suppose, by such language, must be prepared to expect an able and candid discourse on the importance of right sentiments concerning the person of Christ, *let them be found with whom they may*, from the general principle that Christ is the sum and substance of scripture doctrine. What then must be his surprize to find that by right sentiments Mr. B. means neither more nor less than Unitarian sentiments; *taking it for granted* throughout the sermon that they are right and scriptural, and those of Trinitarians erroneous.

Why did not Mr. B. give a title to his sermon, which might be allowed, even by his adversaries, to agree with its contents? He might have entitled it, *The importance of Unitarian sentiments concerning the person of Christ.* He might have contented himself with affirming that the Unitarian doctrine would clear away the rubbish of much useless controversy, would relieve the mind from much painful embarrassment, would preclude many objections to the Christian religion, and facilitate its reception in the world. If such had been his propositions, they had been fair and modest, and we should only have had to examine the proof by which they were supported. But to take it for granted that he is in the right, and that all who oppose him are wrong, is a very humble method of reasoning in one respect, however assuming it may be in another.

It may be said, Mr. B. was addressing a Unitarian audience, who considered those sentiments as true, and therefore when speaking to them he was at liberty to call them so. Certainly if he wished 'the rising generation of Unitarians' to take the truth of their religious principles for granted, rather than to examine themselves whether they were in the faith, he made use of very proper means. Or if his design was to stun his opponents rather than convince them, he could not have adopted a more suitable method. In fact, though some parts of the sermon might concern Unitarians only, and might be designed to awaken their zeal for acknowledged principles; yet other parts, and indeed the principal are, manifestly an attack upon Trinitarians, and

ought to have been conducted by an appeal to evidence, and not by calling this doctrine true, and that erroneous.

But supposing the propositions had been in the most unexceptionable form, still they appear to us to be futile. Three good effects are held up as following Unitarian principles. What are they? Would God be more glorified, Christ more honoured, or the salvation of sinners more promoted? Would Christians be more spiritually minded, zealous, disinterested, or benevolent? Our author published a sermon several years since, in which he ventured to assert some such things as these: but since that time he has publicly declared in behalf of himself, and all other Unitarians, that 'they will not trespass upon the *holy* ground.' The reader therefore may expect that whatever advantages Unitarianism possesses, it will never more pretend to be favourable to *holiness*. But let us hear them—

1st. 'By embracing this doctrine we should clear away the rubbish of much useless controversy.' That much useless controversy has existed in the Christian world, there can be no doubt, but that what has concerned the divinity and atonement of Christ is deserving of that name, we have no other proof than Mr. B's assertion. Granting however that some parts even of that controversy have been useless, (and if they were on questions stated by Mr. B. they must have been worse than useless) yet it may be questioned whether the remedy he prescribes be proper. Few persons would wish to remove a pain in the head by the application of the guillotine. And to what does the argument after all amount? 'if you will all become of our minds, our differences will be at an end.' True, but the same may be said on the other side; and that which applies alike to both sides proves nothing for either.

2nd "It would relieve the mind from much painful embarrassment; a practical trinitarian must always be in an uneasy state of mind." Of the truth of this assertion we are unconscious; and we ought to know ourselves better than Mr. B. can know us. We may from hence however conclude with certainty, that when Mr. B. was a trinitarian, *he* was always uneasy, and that the sentiments which he ascribes to trinitarians were once his own. He assigned to the Father, it seems, 'all the stern and terrible attributes of deity, and to the Son all the milder glories of the divine nature: the former engrossed the whole of his fear, and the latter the whole of his love. All his acts of worship too were scenes of confusion and perplexity!' We only say, if things were so, Mr. B. has fully acquitted himself of one charge at least which his old friends may have brought against him, namely, that of having deserted the truth. It would be difficult to decide whether the notions he has relinquished, or those which he has embraced, be most averse from the doctrine of the Scriptures.

3d. 'It would preclude many objections against the Christian religion, and tend to facilitate its reception in the world.'—So we have often been told before; but do facts favour the assertion? We have heard of no accessions to Christianity by means of this system. We have heard of proselytes from other denominations; and there *may* have been deists who become Unitarian Christians, but we have not heard of any. On the other hand, we have frequently heard of Unitarians becoming deists. Dr. Priestley used to reckon Unitarians very numerous; but Mr. B. expresses his fear that 'they bear but a very small proportion to the general body of believers.' It is possible their numbers of late years may have been considerably diminished. If so, we are persuaded it will be found, on examination, that not the trinitarians, but the deists, have thinned their ranks. It is true there has been now and then an individual, who convinced of his lost condition as a sinner, has found rest for his soul in the doctrine of the atonement; but there have been few of this description, to many of the other.

To conclude, while Mr. B. properly warns his hearers against *human authority*, it is easy to observe with what eagerness he seizes and magnifies every thing of the kind when found on his own side. Whether Sir Isaac Newton favoured Unitarian sentiments, or not, makes nothing as to their truth or falsehood; and who that was not disposed to make much of a little, would have introduced him amongst their 'decided advocates?'

Art. XV. *A Sermon*, preached in the Parish Church of Grantham, at the Visitation of the Rev. the Archdeacon. By the Rev. J. G. Thompson, A. M. Rector of Belton, 4to. pp. Price 1s. 6d. Hatchard, 1806.

THAT Minister has just views of the nature of his office, who considers its dignity to be derived, not from the adventitious distinctions with which it may be found connected; but from the majesty of him whose messenger he is, and the importance of the message which he is commissioned to deliver. From him, the current of popular opinion, the smiles or frowns of superiors, can obtain no undue compliances. Whether he addresses a convocation of the learned, or a congregation of peasants, he will not, he dares not, 'shun to declare the whole counsel of God.' Of such a spirit appears to be the author of the Sermon now before us.

The sublime apostrophe of the prophet, as quoted by the Apostle, Rom. x. 15, is the text; and the discourse is suitably arranged under two general heads—'The excellency of the Gospel itself,' and, by reference, 'the excellency of the character of its ministers.' The nature of the Gospel is plainly and feel-

ingly stated; and we could with pleasure extract passages, which would corroborate our opinions.

In reviewing the excellency of the *ministry* of the Gospel, the author considers the *honours* and the high *responsibilities* of those who sustain it; and he enforces the solemn considerations offered on those topics by apposite appeals to the Scriptures. The discourse is concluded by an application of the subject to the particular occasion of its being preached, in which the author offers to his clerical brethen, advice worthy of a faithful minister of the church to which he belongs. Among other interesting remarks, we observe the following,

'If I may presume to recommend any thing to my own brethren, it would be that they take more pains to keep up an union among themselves in opinion, in practice, and in discipline. We have the best and most scriptural guides in our Liturgy, our Homilies, and our Articles; but, if instead of maintaining the plain, evident, and scriptural form of doctrine, they most clearly set forth, we divide in our opinions concerning them: if under the erroneous title of articles of peace, we refine their meaning almost to Socinian laxity; if leaving the plain, evident and intelligible interpretation of them, we put an arbitrary and unwarrantable sense upon them:—what was meant for right understanding and unanimity, is likely to have no meaning at all, or at least, none that we can safely be guided by: nor can it be expected that others, who see not their excellence and have not studied their contents, will long retain respect for them'

'Every one of us must have the witness in himself that we are naturally nothing but corrupt and unclean, in the sight of God; that salvation must be by grace, or none could have it; and that to be fit for the place of purity, where God dwells, we must be sanctified, by him who alone is able to cleanse us from all iniquity. Let us preach these things: let us repeat them day after day; let us maintain and defend them; let our churches resound with these glad tidings of good things, and we need never fear to leave the result to God.'

The whole discourse is, indeed, worthy of general peusal.

Art. XVI. *Commercial Phraseology in French and English.* By William Keegan. 12mo. pp. 216. Price 3s. 6d. Vernor & Hood, 1805.

THIS is a laudable endeavour to unite practical utility with the prosecution of a branch of education, not unfrequently so conducted as to afford to the pupil little real benefit. Commerce has an idiom peculiar to itself; and if the study of it does not contribute much to the refinement of the taste, it prepares for the creditable discharge of highly important functions.

The prevalence of the French language, as a medium of communication, among European nations, is well known; and it is consequently an object of importance, in every system of education, which has the slightest pretensions to be esteemed liberal. The ordinary attainments of our youth are generally

found, however, to prepare them but indifferently for the counting-house; and Mr. K. is, therefore, desirous to impart to his scholars, destined to commercial pursuits, an early and familiar acquaintance with the phraseology, adapted to a well conducted mercantile correspondence.

The design is commendable, and we think that the merit of the work keeps pace with the pretensions of its author. It is, on the whole, a well executed performance, although we have occasionally met with phrases, both in French and English, which have no claim to the praise of purity or neatness. These instances, however, are not sufficiently numerous to detract from the general merit of the work.

The value of it would have been increased, if Mr. K. had subjoined an index, by which a reference to passages might be facilitated, as the need for them occurred in real business.

Art. XVII. *Select Passages* from the Diary and Letters of the late John Blackader, Esq. formerly Lieutenant Colonel of the 26th. or Cameronian Regiment of Foot, and afterwards Deputy Governor of Stirling Castle. Written chiefly during the most interesting Scenes and Engagements of the War in Flanders and Germany, conducted by John Duke of Marlborough. Now first published from his own MSS. and interspersed with Explanatory and Historical Notes; to which is prefixed an Account of the Life and Parentage of the Writer. With a Preface by John Newton, Rector of St. Mary Woolnoth, London. 12mo. pp. 310. price 2s. 6d. Edinburgh, 1806.

'THE letters here presented to the public,' says the venerable Mr. Newton, 'were providentially preserved from being destroyed as waste paper, by coming, after having been thrown aside and neglected for many years, into the hands of a person who knew their value... It appears from his, (Col. B's) letters, that he was an officer of rank in the army of the duke of Marlborough in Flanders, during that war with France which was terminated by the peace of Utrecht. He was a married man, and happily married. The letters, most of which were written to his wife when he was engaged in military duty, and some of them from the field of battle, are chiefly in the same strain, and do not afford that variety which may be expected from writers who have much leisure. But they exhibit a beautiful picture of tender conjugal affection, heightened and sanctified by true religion; the sure tendency and effects of which, when it really possesses and influences the heart, are to increase the relish of our temporal comforts, and to sweeten and alleviate the cares and trials incident to our respective situations in life... The God whom he served and trusted protected him in many seasons of danger; his dependence upon his providence and care was habitual. He was a wise and brave officer, a solid, pious, and consistent Christian.'

Pref. pp. 1, 2—5, 6.

As some further account of this exemplary man may not be unacceptable to our readers, we shall copy a few particulars

from the 'Account of Col. Blackader's Life and Parentage,' which is subjoined to Mr. Newton's recommendatory preface, by 'a gentleman competent to that service.'

The subject of this memoir 'was fifth and youngest son of Mr. John Blackader, minister of the parish of Troqueer, situated in the county, and very near the town, of Dumfries.' Mr. B. 'was born in 1615, ordained a minister of the church of Scotland in 1653, and deprived of his living, with other Presbyterian ministers, in 1662. He died in prison for conscience sake in 1687.' To his great grandson, Mr. John Blackader, Accomptant General of Excise, the public is indebted for a considerable part of the communications now published. Lt. Col. Blackader 'was born on the 14th Sep. 1664. His piety is said to have been early, and it proved abiding. He was admitted to the Lord's Supper when he was only 12 years of age. He entered the army as a cadet in the twenty-fifth year of his age.' In this situation, as we have already seen, he honourably united the intrepid officer with the conscientious Christian, cherishing the flame of vital godliness in the corrupt and pestilent atmosphere of iniquity; enjoying the esteem of the brave, and the special care of providential protection. In 1711 he left the continent and the army, and in 1712 was appointed Deputy-Governor of Stirling Castle. After several years of painful affliction, from a calculus in the bladder, he died in faith and tranquillity August 1729.

The editor has ingrafted into his memoir a sketch of Mr. John Blackader's life, a brief historical account of the persecutions under Charles II., and of the causes of the war in which Col. B. was engaged. He has vindicated the lawfulness of a military life, in particular cases, and has related two interesting anecdotes of the Colonels' fortitude and Christian magnanimity in refusing challenges. He has also warned his readers against a degree of fanciful and enthusiastic sentiment, which he thinks is sometimes discoverable in the papers before us. This diary commences with the year 1704, and concludes with that of 1715, in which Col. B. had the honour of rendering useful service to his country, by training a body of troops to repel the Pretender. Important historical notes are very properly introduced to explain and connect the narrative.

His letters are chiefly addressed to Mrs. Blackader in the years 1705—1711. With an extract from one of these, combined with a passage in the diary, we shall conclude our notice of this pleasing and useful publication. The event recorded is the celebrated and bloody battle of Malplaquet, August 21, 1709.

'Aug. 31. This day is one of the greatest Ebenezers in my life. We have fought a battle, and by the mercy and goodness of God have ob-

tained a great and glorious victory. We attacked the enemy in their camp, a strong camp, and strongly entrenched by two days working.

The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well ordered battle that ever I saw—a noble and fine disposition, and as nobly executed. Every one was at his post, and I never saw troops engage with more cheerfulness, boldness and resolution. In all the soldiers faces appeared a brisk and cheerful gayness, which presaged victory.'

'It has not been a cheap battle to the army, especially the Dutch foot have suffered much. We attacked them in strong entrenchments. The most that we suffered was by their cannon. Our loss is considerable, but the greatest is poor colonel Cranston. He was killed by a cannon ball (sitting upon the head of the regiment) shot in at the left pap, and out at the back. He spoke not a word.'

'It is put upon you to prepare Mrs. Cranston, and to give her the doleful news; every body sympathises tenderly with her, and none I am sure more than me; none more universally regretted than he. My dearest what reason have we to adore the Divine goodness, who puts such songs of praise in our mouth, while others are employed in mournful lamentations and sorrow!'

'Let us have our hearts the more filled with thankfulness, and our mouths with praise, to the God of our mercies, and who gives us such signal and frequent deliverances: *Jehovah nissi!* For as busy a day as it was, and hot action, I never had a pleasanter day in my life, for all was well with me. My mind stayed trusting in God, I was kept in perfect peace—frequent ejaculations in the intervals of action; and, applying to the throne of grace, I received bountiful supplies for whatever I had to do—faith was in lively exercise, and I had communion with God sometimes by prayer, sometimes by praise, according to the various turns that affairs took; for the French stood stiffly to it, especially their horse—they behaved well, and repulsed ours several times, but our foot sustained our horse. Brigadier Lalo is killed, and poor Captain Monro. Argyle's and theirs have suffered most of the English and the Guards. Lord Tullibarden is killed, and Colonel Swinton, Colonel Holburn and his Lieutenant, Colonel Hamilton, and their regiments almost ruined. Brigadier Douglass ill wounded. In short, it has been a very dear victory, but it was a glorious day. The Lord of hosts went on upon our head as captain of our hosts, and all the army followed with great courage and resolution.'

'I cannot yet tell you what will be the fruits of our victory—I hope a lasting peace.' pp. 102—103. 225—228.

Art. XVIII. *Considerations for and against a South American Expedition.* 8vo. pp. 83. Price 2s. 6d. Budd. 1805.

WE notice this pamphlet that our readers may not be cheated, as we have been, of half-a-crown, by so barefaced an imposition, consisting of extracts from the public prints. The subject, however, connected with the expedition now on foot under General Miranda, is otherwise important and interesting.

FRENCH LITERATURE.

Art. XIX. *Travels in the two Louisianas, and among the Savage Nations on the River Missouri, in the United States, on the River Ohio, and the adjacent Provinces,* in 1801, 1802, 1803. By M. Perrin Dulac, with a Map of the Missouri, and a plate of the Mammoth, as seen in the Philadelphian Museum. At Lyons, *Brunset* and *Buynard;* at Paris, *Treuttel* and *Würtz.* 1 vol. 8vo. 5s.

THE author commences his work by expatiating on the city of Philadelphia, and its inhabitants; on the Jerseys, Baltimore, George Town, the Fœderal city, &c.; but as these subjects have no novelty, we pass them without remark.

There is something interesting in M. D.'s account of those settlers, who have penetrated far to the west, in America. Hunters by profession, as by necessity, they are at least as savage as the original inhabitants of these remote districts. They always choose for their first settlement the side of some spring, or running stream, on whose banks they construct a log-house, the completion of which rarely occupies a single man more than three days. This spot they do not cultivate; but they cut a circle in the bark of the surrounding trees, and the progress of the sap being, by this means, interrupted, the tree quickly loses its verdure. The leaves falling off, no longer prevent the direct rays of the sun from penetrating to the earth. The maize sown beneath these leafless branches, prospers almost equally with that of the best cultivated grounds. The seed being committed to the earth, the labour of the man is terminated; and the chase becomes his sole occupation. That of his wife is, to furnish clothing for her household. If the necessaries for this purpose cannot be procured, the younger members of the family go naked, while the elder children barely obey, in point of covering, the dictates of nature. This traveller has seen girls of twelve, or thirteen, years of age, absolutely naked; but not the less merry, or satisfied. Maize, pounded, and mixed with milk, is their ordinary food. The flesh meat, procured by the father, is quickly expended; but nobody thinks of to-morrow. The skins of the animals he has killed afford dresses for him, and for the elder sons; and whatever can be exchanged against whiskey, prolongs their tipsy revels, while it lasts. Two years is their usual stay in one place. The most provident gather three harvests, and then proceed in search of a district where game is more abundant. Such is the life of these European savages! How astonishing, then, is the report of our author, that some persons of respectability in society, have abandoned their situations for the enjoyment of these wilds; and, like a Colonel Brown, whom he mentions, fancy they can breathe freely only in a wilderness, where they may travel fifty miles without discovering a human habitation. A horse, a cow, a musket, by which to procure food, are the whole establishment of such a rover.

Our traveller describes, in strong terms, the rapidity of the Missouri, and its dangerous navigation. He was favourably received at *Sainte Genevieve,* the first Spanish post, two miles distant from the river. This village comprises a population of about 1300 persons, one third of which are slaves. The soil is fertile beyond credibility. They sow and reap with-

in the compass of a few days; and this ensures their subsistence for the year. Lead mines, in the neighbourhood, to which all have equal right, furnish money, with which they purchase clothes, and what few other necessaries are requisite. Void of instruction, nor willing to be instructed; the youth are always at the chase, on horseback, or dancing. The children, by associating with their savage neighbours, contract the same dispositions and manners, especially their indolence. This tribe of Indians, is the remnant of a once numerous nation, now greatly reduced by war, and by the small-pox; more fatally still, by the poison of strong liquors. They are characterized by our author as idlers, drunkards, and thieves.

Contrasted with this unmanly generation, is the nation of the *Chauenons*, which is so numerous as to be divided into several tribes, settled at considerable distances from each other. The principal community resides on the banks of the lake *Mechigan*. Courageous, sagacious, active, industrious, and excellent huntsmen, they purchase, without difficulty, their clothing, and even exchange their superfluities for silver ornaments; of which they are extremely fond. Better stocked with horses, than the wealthiest villages in Europe, they have always a certain number at their doors, ready to pursue whatever enemies might attempt to seize those which are feeding in the pastures. Some breed cows and pigs, and cultivate maize, pumpkins, watermelons, potatoes, and even corn enough for their subsistence during the greater part of the year. In their late war against the Americans they were bitter enemies; though generally, in previous wars, they were esteemed rather favourable to their prisoners. Like all the original natives of America, they preserve some confused idea of the Supreme Being; but they think little concerning him. They believe, also, the immortality of the soul, and expect after death to revive in a land of abundance; but this very slightly engages their attention. This expectation enables them to meet death in its most horrid forms, if not with indifference, yet with resolution. The *Chauanons* are, of all uncultivated people hitherto known, the most attentive to cleanliness, and personal decoration. In general, they are tall, portly, and well-made. The women, though not beauties, are infinitely superior to the neighbouring nations. More active, more provident, and attentive, they wash their linen and their coverings; make their own soap, and are incessantly at work for themselves, or their husbands. They are, for the most part, rich in silver decorations, bracelets, collars, head-circlets, or crosses. They frequently comb their long tresses; and bestow more attention on their children than most other women, of any nation. The young women, who pretend to beauty, and wish to obtain husbands, practice an amusing species of coquetry. They seclude themselves at home with the most persevering assiduity; or, if they go abroad, they muffle themselves up so completely, that only their eyes are visible. The very men of their own dwellings, cannot obtain the favour of beholding them without closely watching for opportunities. This indication of conscious beauty, produces many offers from among the young men. The most famous hunter, or warrior, usually acquires the suffrages of the family; but, as the consent of the lady is requisite, he is under the necessity of obtaining that felicity by effecting a stolen interview with the fair invisible.

Our author visited four Indian nations, the *Kances*, the *Ottotacs*, the

Great Panis, and the *Poncas*. He describes their dances at considerable length, and indulges himself in drawing a comparison between the state of man in society, and in savage life. But these we pass, and proceed to notice the information he gives us respecting the Spanish inhabitants.

The population and extent of *St. Louis*, the most important city of Upper Louisiana, and where the Lieut.-Governor resided, when M. Dulac visted this country, are much the same as those of *St. Genevieve*. Its inhabitants, almost all engaged in commerce and the arts, attend but little to the labours of cultivation. Some, however, possess farms, the tillage of which is performed by negro slaves, who bring them, from time to time, the necessary supplies of provisions. They are less ignorant, and more civilized, than the natives of *St. Genevieve;* and the commerce of furs, says our author, would have rendered *St. Louis* a city of great importance, under any government but the Spanish ; which suffers only a privileged company to conduct the trade. Notwithstanding this obstacle, some individuals have been enriched by it; which has induced others to despise the slow, but certain advantages of agriculture. In spite, therefore, of a soil, the fertility of which might have rendered it the granary of Louisiana, and of the Spanish colonies in general, its product of grain hardly supplies the consumption of the country. The only mills are a few worked by horses, which produce meal of but a middling quality, yet with this the inhabitants are obliged to be satisfied. An advantage of a different kind, which might be derived from immense meadows in the vicinity, yielding the most succulent herbage for cattle, is overlooked, although there can be no doubt that salted meats would find a ready and profitable sale.

Saint Charles is the station next in importance, after the places already mentioned. Its meadows surpass those of *St. Louis* in beauty; but are suffered to remain equally unprofitable. However, its arable lands, by nature not less fertile, are better cultivated, and produce wheat, rye, maize, potatoes, and whatever is necessary to the sustenance of men and animals. For this spirited culture, it is beholden to the Anglo Americans, who, attracted by the beauties of the situation, the salubrity of the air, and the richness of the soil, have migrated hither in troops. Above four hundred families are already settled; and there would have been upwards of two thousand, if the government had not rigorously enforced, on all strangers, the oath of their adherence to the Catholic Faith. The lands which border the Missouri, in Upper Louisiana, are generally beautiful, rich, and healthy. Nature has been bountiful in the highest degree, to those on the upper part of this river.

Our author bestows considerable attention on the natural history of Louisiana; but the most remarkable article is that relating to the *Mammoth*, of which a skeleton, almost complete, is shewn in the museum at Philadelphia. M. Dulac compares this animal to the elephant, which it equals in size. He thinks from the general form of the jaw teeth, and the absence of incisors, that the *Mammoth*, like the elephant, was herbivorous: and, from the apparent impossibility of his gathering his food on the ground, he supposes that this creature was provided with a proboscis.

As we paid a pretty close attention to that skeleton of this animal, which was exhibited in London, we may be permitted to state, that our conjectures led us to compare him with the rhinoceros. From the nature

of the places where his spoils are found, he appears to have delighted in marshes, or watery grounds, for which he could be at no loss in the Savannahs of America. His food, most probably, was the succulent branches of trees; and recent information from America acquaints us, that a stomach of one of these animals has been found entire, by Bishop Maddison, of Virginia, containing the remains of leaves, twigs, and branches, in a mass, so that, certainly, he was not carnivorous. This creature would have little occasion to bite close to the earth in feeding: but, if his power of elongating his snout was equal to that of the rhinoceros, he might gather his food with facility, rather from branches above, than from herbage below. Whether he could employ his horns as the rhinoceros does his horn, in rending young trees which resisted his bite, we cannot tell: but we were desirous of further evidence that the *defences*, or horns attached to the specimen in London, were correctly formed, and accurately placed; nor, till an instance is found, in which they remain attached to the skull, shall we consider this particular as determined.

M. Dolac observes, that hitherto no horns of this creature have been procured in a perfect state; because, on exposure to the air, they crumble to dust, however firm they may appear when first discovered. He took the pains to saturate one of these with melted bear's grease, and by this means recovered it entire: but it was taken by the English, on its passage to France. What has become of this specimen?

The structure of these horns differs greatly from that of ivory. The superficies is brown, the interior substance is formed of layers, like the bark of a tree; it is decomposed by the air, and occasions a slight bubbling in water, like that produced by calcareous stones.

It deserves notice, that these fossil remains are found, in some places, in considerable quantities, lying together, whence we may infer that the animals were gregarious; which is another indication of their being herbivorous, and in this, also, they agree with the elephant. But we are not inclined to restrict the habitation of this animal to America, till a further investigation of the regions of Siberia may enable us to determine, whether some of the bones occasionally found fossil in that country, belong to this animal, or to others equal in dimensions.

M. Dulac communicates information, not void of interest, respecting Lower *Louisiana*, but this has not the same novelty to recommend it, as his description of Upper *Louisiana*; from which, therefore, we have selected our abstracts.

SWEDISH LITERATURE.

Art. XX. *Resa igenom en del af England och Skottland*; or Travels through Parts of England and Scotland, in the Years 1802 and 1803, by Eric. Th. Svedenstjerna. Stockholm. 8vo.

THERE are few classes of literature so amply and yet so insufficiently supplied, as that which comprizes voyages and travels. We meet, sometimes, with a dry detail of miscellaneous occurrences, sometimes with sentimental declamation; but very seldom with a book that enlarges the bounds of useful science, at the same time that it pleases and interests the casual reader. A work that imparts scientific disco-

veries and enlightened remarks in a graceful and familiar form, is equally rare and valuable.

Mr. SVEDENSTJERNA's travels relate chiefly to *science*, but they do not neglect to record many useful and judicious observations on the state of society and manners: his language is modest and pertinent, and his remarks display an impartial and enlightened observer. His work points out many advantageous hints to the people visited; and for this reason we should be glad to announce a translation of into it our own language. The opinion which sensible foreigners forms of our characters and regulations, must be highly interesting to all who feel a patriotic regard for the interests of their country, and who would eagerly embrace every suggestion for promoting it.

It appears, p. 5, that Mr. Svedenstjerna travelled at the expense of a society of ironmasters at *Stockholm*, to study chemistry and mineralogy abroad; and that, after having spent some time at Paris, in the school of the well known VAUQUELIN and others, he came over to this country to take a view of our iron-works, and by comparing our *process* with that used in Sweden, to assist in promoting its improvement. And as it was not, he observes, either the wish of his employers, nor any way compatible with his own character, that he should travel as a spy, in order to elicit secrets from private individuals, but as he meant strictly to conform to the laws of hospitality, he found it no difficult matter to obtain every access and information that a foreigner could reasonably expect.

"When we go to a foreign country," says Mr. S., "it is necessary to know *why*, and then to provide ourselves with letters of introduction accordingly." By this means he soon was honoured with the acquaintance of Count BOURNON, and the Right Hon. Mr. GREVILLE, whose valuable mineral collection he had frequent opportunities of inspecting. He bestows great praise on this gentleman, from whose friendly assistance he derived the greatest advantages. Mr. Greville recommended our traveller to undertake a tour through South Wales and Cornwall, and gave him letters of recommendation to his friends. He further proposed, as his travelling companion, Mr. Bonard, a French *ingenieur des mines*, with whom he consequently made part of his English tour. Before we enter more minutely on the subject of these travels, we shall let Mr. S. take leave of his companion, who left him at Birmingham, and give his own reflections on the occasion, as from these we may learn, more correctly, the character of our friend and his sentiments of us.

Mr. Bonard, it seems, was obliged suddenly to return to France, and Mr. Svedenstjerna, after candidly acknowledging the advantages he derived from his company, (p. 155.) observes: "However there are few advantages, which are not attended with some inconveniences. My travelling companion, in common with most of his countrymen, could not, without the most visible constraint, conform to the customs of the country; and this *peccatum originale*, which in Frenchmen will often display itself in their dress, manners, questions, and answers, &c. though it is readily forgiven by an enlightened Englishman, is, however, in the minds of the less informed a *deadly sin*, and began now, when the report of a new war was circulated, to be an *abomination*. At least, I can see no other reason than this, that from a certain place, which we had passed, we had been announced as suspicious characters, and that, in consequence of it, a small collection of minerals, which my com-

panion had sent off from Cornwall, was seized in London. This occurrence, of which I knew nothing till I returned to the capital, and the unpleasant consequences of which Mr. GREVILLE, through his bond for our behaviour and intentions, had the goodness to prevent, convinced me, however, that we could not advantageously have pursued our travels together. Those of my countrymen, who in future may make a similar tour, may judge from this, how necessary it is to know their company perfectly, and even then to have a protection, on which they may safely depend. There is, certainly, not a country, where travellers, in general, may more securely enjoy every comfort and convenience, without inquiry or molestation; but at the same time, there are few countries, where those who devote their attention to manufactories and mechanical works are more vigilantly inspected. However, I cannot but mention with satisfaction, that a *Swede* always meets with a more open reception than several other foreigners, who in later times, by smuggling out models, and by decoying mechanics and artizans from the country, &c. have raised against themselves the justest suspicions. Against these, and similar artifices, an Englishman is on his guard; but we should wrong him much, if we believed that he will make a secret of any thing, the discovery of which would not be injurious to himself, and which a prudent mechanic in any other country would disclose to a stranger. He is, on the contrary, quite unreserved, when he meets with a man who understands his subject, and we may safely expect he will not, either from a talkative disposition, or sinister views, say what he has not himself ascertained."

We shall resume the author's tour at its commencement. He begins with giving some salutary advice to travellers leaving France for England, and describes the regulations that aliens are subject to in this country. He observes that books, maps, and instruments, are under a heavy duty; but that he had to pay but a trifle on landing at Dover, as what he brought with him was handsomely considered as *necessary for his travels.* We find him very soon introduced to men of the first literary abilities in this country, and he never misses an opportunity of extolling merit, wherever he finds it.

The first thing that more materially falls under his consideration, during his stay in London, is the *Royal Institution*, where, of course, the name of Count RUMFORD is conspicuously introduced. The very accurate description which he gives of this establishment, impressed us with a favourable idea of the author, which every subsequent page has confirmed. His opinion of Mr. DAVY, Chemical Professor of the Institution, is such a just tribute to merit, that we cannot hesitate to insert it: "He seems," says Mr. S., "born for the place. He is clear and simple in his expressions, and possesses in a high degree, the art of making his subject pleasing, without detracting from its solidity. He has, besides, a happy delivery, and his youth and modest appearance might even be reckoned among the means he has to increase the number of amateurs to his science. A lecture on the practical utility of chemistry, with which he last winter opened his lectures, surpassed, in eloquence, all that I ever heard on the science, even FOURCROY's own prelections not excepted."

Our author is somewhat astonished to find ladies, not only here, but in some other places in England, devoted to scientific pursuits.

Of the *Royal Society* he says but little, alledging that this is sufficiently described by other travellers.

Speaking of the *British Museum*, the collections of which he estimates very highly, he laments that it should be so defective in that order and regulation, which renders the museum in the *Jardin des Plantes*, at Paris, particularly advantageous to the learned, and comprehensible to the curious. We sincerely wish that this remark of a foreigner, so disreputable to our national museum, may have some effect in removing the evil which we have often had occasion to regret. The *collection of minerals*, of course, fixed his greatest attention. He compares the *Wernerian System* adopted by Mr. HATCHETT in his classification, to that of Count BOURNON, and thinks the latter has paid less attention to the analysis of the different chemical products, than to the form of them. The most curious article in this collection he considered to be a piece of that kind of stone, in which Mr. HATCHETT detected his new metal *columbium*. Our readers know, that some pieces of this stone were accidentally brought from America, whence the name *columbium*. It is not yet decided, we believe, whether this metal is not a single *lusus naturæ*; for no more stones of this kind have been discovered. Perhaps, upon a minute examination, this metal will appear to be, with small variation, the same as the *tantalum* of Mr. EKEBERG, *chemiæ laborator at the University of Upsala*; for certainly the *memoirs* on both seem to indicate a remarkable similarity. Mr. S. also admits that there is a great resemblance as well in the ore itself as in the metal. An analysis of this ore, we think, would have been acceptable to many of his countrymen, among whom, we are sure, his travels will be extensively circulated. The *tantalum*, in which Mr. EKEBERG discovered a new metal, which he calls *tantalit*, has been known, though obscurely, these sixty years. It is found in a large mountain near the sea, in the parish of *Kimito*, Finland. It contains, besides, *iron* and *manganese*. The name *Tantalum*, alludes to its being incapable, though in abundance of acid, of submitting to the smallest oxidation. The specific gravity is 7,953. It is not drawn by the magnet; but it emits numerous sparks, on collision with steel *.

Mr. S. next visits the *Leverian Museum*; (which we are sorry to say is now under the hammer, and is contributing to enrich the museums of France and Austria,) whence he makes a sudden start to the *Mineralogical Society*, on which he bestows merited praise for its numerous useful investigations, many of which are to be found in Tilloch's *Philosophical Magazine*. Mr. S. proceeds to some private mineral collections, among which he mentions as the first that of Mr. GREVILLE. Here he seems to have been highly gratified, and to have examined every thing with the attention of a scientific amateur. After mentioning the collections of Dr. *Crichton*, and Dr. *Babington*, he proceeds to remark, p. 51.

"The remembrance of mineral collections, and their owners, with whom I spent so many pleasant hours in London, had almost made me pass over something, which gives Sir JOSEPH BANKS the greatest claim to the esteem and gratitude of his countrymen, as well as of all who are lovers of the sciences. I mean the generosity, with which he has

* See the transactions of the *Society of Arts and Sciences, at Stockholm*, for the year 1802, p. 80. Seq.

opened his beautiful library and collections in natural history, to any one, who wishes to promote the study of the science," &c.

Mr. S. then mentions with great respect, his own countryman, Mr. DRYANDER: and in the merited praise which is here bestowed on his learning and affability, we cordially unite.

(To be continued.)

Art. XXI. *Hydropem Ventriculorum Cerebri Historiis morbi et Sectionibus Cadaverum illustratum. Pro gradu medico PP.* Auctor Gabriel Rislachi. Upsaliæ. 1804.

WE will venture to assert, that there is not a disease to which the human body is subject, which more imperiously requires acuteness of discrimination, and promptness of decision, than that which is the subject of this inaugural thesis. The physician, to have even the slightest chance of success, must be able to detect the disease, so ambiguous in its appearance, on its first approach: in the moments when branular inflammation is effecting effusion. Or rather, to give probability of success to his exertions, the earliest opposition should be made to the previous inflammation, of which this disease can only be considered as a termination.

Fully aware of this, the learned author, by uniting clearness of description with accuracy of distinction, has furnished us with a faithful history of the disease, evidently founded on the most careful observations. To this he has subjoined a mode of cure, well adapted to the indications which have been pointed out by a careful consideration of all the circumstances on which the disease depends, and nearly in exact agreement with the rules laid down by the first professors of the healing art.

Whilst explaining the causes of the symptoms, Dr. Rislachi properly imputes the convulsions, coma, dilated pupil, and, in a word, the whole of the symptoms dependent on the interruption of the exercise of the functions of the brain, to the fluid collected in its ventricles. The effusion of this fluid, he attributes, to that debilitated state of the vessels, which succeeds to the increased action on which the previous inflammation depended: the arteries being so weak as to be unable to contract with a degree of firmness sufficient to resist the impetus of the blood, and, therefore, allowing the water to pour out as though from their open mouths *.

By the observations, which this explanation of the symptoms leads us to make, we mean not to censure the author, whose opinion is sanctioned by high authorities; but merely to suggest, what appears to us, a most material and useful distinction. We are convinced, that it is not only during the relaxed state of the arteries, that the effusion of the lymph takes place, but that, on the contrary, a very considerable degree of effusion goes on, during almost the whole of the previous inflammatory stage. The exhalation of a vapour into the ventricles, is an office

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* 'Arteriæ ita resolutæ nec solide contrahi nec ideo sanguinis impetui resistere possunt, sed osculis quasi apertis aquam in ventriculos effundunt.' p. 11.

performed by the arteries of this part, in their healthy state, this secretion, there is every reason to suppose, is augmented in the same proportion as the action of the vessels, and the impetus of the blood is increased. In the same manner in every case of inflammation, the progress of which we can observe, a tumefaction of the adjoining parts is observable, from the increased secretion of lymph by those arteries which open their exhalant orifices into the cells of the cellular membrane. If this remark be, as we trust it is, well founded, an important lesson is the result—that the first indication, to remove the inflammatory state of the brain, should be kept in view, even after the symptoms decide that exudation has taken place; since the inflammation on which the exudation depends may still exist. A total reliance, at this period, on the next indication, to remove the effused fluid, whilst the circumstances continue to exist, on which the effusion depends, is a practice, therefore, which sound judgement cannot authorize. On the contrary, if copious, early bleeding does not remove the disease, it must be repeated to the extent which the degree of pyrexia warrants, and the state of the vital powers will permit.

Some very interesting and instructive cases and dissections are subjoined, which, would our limits permit, we should with pleasure examine.

DANISH LITERATURE.

Art. XXII. *Det græske sprogs Grammatik, aldeles fra ny af bearbeidet, &c.* A Grammar of the Greek Language, digested on a new Plan. By Dr. T. N. I. Bloch, principal Professor of the Greek and Danish Languages, at the Collegiate School of Odense. 8vo. pp. 206. Odense.

THE author of this grammar appears to have enjoyed several advantages of some importance, in preparing him for the task. He was teacher of the languages at a public school; and had, therefore, an opportunity of trying the respective utility of various modes of instruction. His intimate acquaintance with the language itself furnished him with the general rules of its construction, and having been many years preparing a lexicon, he was provided with a great variety of instances to exemplify and confirm them.

In some respects, this work differs materially from the numerous grammars that have recently appeared in Germany and Denmark. The scholar is directed to read the select passages from various authors first, and then, from their harmony in particular points, to deduce the rule intended to be established. He then proceeds to read and learn the subjoined rule, which he has thus fully understood and explained himself. The advantage of such a mode is obvious; and so is the difficulty of rendering it expeditious, or even practicable, with beginners.

The grammar is divided into four sections: 1. Of the inflexions, including the whole structure of the language; 2. Of the dialects; 3. Of the prosody; 4. Of the syntax. Like all modern grammarians, Dr. B. adopts only three declensions, referring the fourth as an attic form to the second. In the conjugations, he pursues the mode of Walkenaer and Hemsterhuis, of whose merits we have already expressed our opinion. (E. R. vol. ii. p. 370.) He treats minutely of the derivation of the various inflexions, and maintains the superfluity of the middle voice. The

section concludes with a historical deduction of the different verbal forms that have been produced from the simple *radices*. We think, however, that some parts of this section are unnecessarily extensive, and others not sufficiently adapted to the learner's capacity.

The dialects are very suitably treated; but the author has improperly disparaged the Doric, which not only possesses a peculiar and appropriate sweetness, of which our Scottish dialect affords some parallel, but has always been held in estimation as a symbol of strength and grandeur.—The Doric order of architecture, therefore, and the Doric mode of music, have always been devoted to purposes of devotion or solemn festivity.

The prosody is, very properly, discussed with some minuteness, but scarcely to a sufficient extent.

Throughout the work, Dr. B. refers constantly to the principles of the Danish and Latin languages, and the theory of universal grammar. His syntax, therefore, is in some measure a list of exceptions, for it is only where the Greek pursues a different system, that any rules are laid down for the pupil to learn. The subjects treated are the following: The construction of the articles and nouns; enallage of number and gender; use of cases; *anacoluthi*, (or omissions in the construction of a sentence); *casus absoluti*; syntax of the pronouns, verbs, and participles; verbal adjective in τεος; and the peculiarities of the particles. The examples are happily chosen, and with becoming regard to the moral, as well as the literary improvement of the pupil.

With respect to Danish literature in general, we hope, ere long, to present our readers with some original and satisfactory information.—An Epic Poem, on the Exodus of Israel, the first regular example of the epopée in that country, will speedily come under our notice.

GERMAN LITERATURE.

Art. XXIII. *Eutropii breviarium historiæ Romanæ.* Ad libros scriptos editosq. iterum recensuit et notis ad constituendum sextum sensumq. regendum comparatis instruxit Car. Henr. Tzschuke, Elect. Schol. Misn. Conr. 8vo. pp. xx. and 214. 1804.

AS M. Tschuke had formerly (1796) published an edition of Eutropius with critical illustrations, this second required only a correction and modification of what he had already given to the public. He therefore once more attentively revised his work, and the *apparatus criticus*, which he augmented with the aid of one of the most ancient MSS. which the Ducal Library at Gotha possesses, and which had not before been used. This agrees in the principal passages with the first Leyden Codex; but it has also its own peculiar merits, and is free from the interpolations of Diaconus and others, so that many good readings are here confirmed, and other established.

The Editor has prefixed to the text, a short dissertation on Eutropius and his work, comprehending the historical circumstances most necessary to be known respecting it, together with a perspicuous critique on the authorities, the nature, the value, and the style of this Epitome of the Roman history.

A considerable part of the notes refers to the criticism of the proper names, the historical data and the chronology. The *clavis* subjoined to the work, contains the historical and geographical names, with the most necessary explanations, and the *Latinitas Eutropiana.*

Art. XXIV. *Der Man, &c.* Man. An anthropological sketch ofthe character of his sex, by C. F. Pockels. Aulic Counsellor to the Duke of Brunswick Lunenburg, vol. 1. Hanover, 1805. vol. 2. 8vo. pp. 480. 106.

AFTER the author has offered in his first section, some general observations on the difference of the sexes; he explains in his second, the general physical originality of man, and shews that it depends upon a preponderancy of strength, and life, which is not to be observed in woman. In the third section, he treats of the sensual nature of man, and shews that he has a much stronger and more insatiable appetite for enjoyment, than woman. Even the highest degree of cultivation and refinement, he observes, does not obliterate this sensual character, but only gives it another direction. This consideration is continued in the fourth section, where it is particularly remarked, that man has a far greater propensity, if not to intemperance, at least to full enjoyment in eating and drinking, than woman. In the fifth and last section of the first volume, the sensual nature of man is described, in as far as it proceeds from the redundance of his sexual propensity, and of his enjoyment of life.

The second volume considers the intellectual character of man, and specifies the differences which exist in this respect between man and woman. First, the egotism of man is noticed; and it is shewn that man, as a rational being, destined for greater activity, has a greater degree of pride; whilst woman, whose nature is more adapted for the communication of pleasure, and for a retired life, possesses a larger share of vanity. The second section treats of the courage, bravery and fortitude of man. The third is occupied with investigations of the force of the sympathetic feelings, in man, which he is asserted to possess in a degree inferior to that in which they exist in women. The work concludes with a characteristic of the male sex according to the diversity of temperaments. If this work were translated we should probably find abundant cause for expressing our dissent; in the present case, any opinion from us must be superfluous.

Art. XXV. *Ueber den Einfluss der Heilkunst, &c.* On the influence of Medicine upon practical Theology. By Fr. Xavier Metzler. M. D. Second Edition with Additions. 2 vols. 8vo. Ulm. 1806.

THE Author's object in this work is to shew to the ministers of religion, particularly to those in the country, partly what degree of influence the physical dispositions of men, both in health and sickness, exert upon their morality, and partly, how, in their own sphere, they may regard and promote the health of their parishioners. This subject is considered in its utmost extent, and its discussion necessarily comprehends a large mass of physiological and pathological knowledge, which is here applied to objects of practical utility.

Art. XXVI. *Dictionnaire historique et critique par Pierre Bayle.* Nouvelle Edition, revue sur les Editions originales, avec le vie de l'Auteur par M. des Maizeaux, un Discours préliminaire des Editeurs, et des Additions et Corrections, tirées des meilleures sources par une Société de Gens de Lettres. A Leipzig, au Bureau de Litérature nationélle et etrangere, large 8vo.

THIS new edition is to consist of eight octavo volumes; the first of which appeared in the year 1801; and the first part of the fourth comprizing the letters Fa—Jou, in 1804. It contains, in the first place, a complete comparison of all the editions deserving of notice. These are, the first of 1697, now becoming very scarce, which is here designated by the letter A, that of 1702, by B, that of Marchand, 1720, by C, and the last edition, printed in Holland, 1730 and 1740, by D.

This mode is adopted for the purpose of distinguishing the additions; '*Add. de C.*' therefore, denotes '*Addition de la troisieme edition.* Such a comparison, has never before been made; it often affords interesting and important results which are applied to the restoration, correction, and elucidation, of different passages. Several errors of the press, by which the meaning is distorted, and innumerable omissions of consequence which had crept into the edition of 1740, have thus been corrected and supplied.

Another essential distinction of this new edition is, that it has been rendered more complete by several additions, corrections, illustrations and references, which have never before been introduced.

For this purpose, Bayle's correspondence and also Marchand's Mémoires have now, for the first time, been employed. Thus we find a very considerable and important supplement to the Article Henri IV. (T. iv. P. 2.) which the editor has borrowed with very little alteration from Bayle's *Reponse aux Questions d' un Provincial*, and which, as will appear on a comparison, was evidently intended as a supplement to that article in his Dictionary. A similar Emendation is also derived from his letters, edited by Des Maizeaux. Art. *Abarbanel.* (T. i. P. 1.

The *Discours preliminaire* promised in the advertisement prefixed to the work, p. 83. and in the title page, is intended to contain an impartial estimate and delineation of Bayle's genius, and a critique of the Dictionary according to the views of the present age, with a particular account of its literary history. Professor Schreiter, the editor, intends also to add some supplementary volumes to the work, in which he expects to obtain the assistance of several other eminent literati.

Art. XXVII. *Versuch einer systematischen Entwickelung*, &c. Attempt towards a systematical illustration of all the Ideas belonging to Doctrinal Religion, according to the Symbolical Books of the Protestant Churches; together with accounts of Publications, particularly the Modern, on all Parts of Doctrinal Religion. By C. G. Bretschneider, Private Teacher of Philosophy, at the University of Wittemberg. Leipzig. Barth. Large 8vo. pp. xvi. and 551. 1805.

THE author's plan, in this work, is to give a clear and comprehensive view of the principal ideas contained in the confession of the Luther-

church, according to their sources, the Lutheran symbolic books, availing himself of those later Protestant works, whose doctrinal orthodoxy is acknowledged; he also exhibits as full a catalogue as possible, of publications in which the Lutheran creed has been discussed.

Art. XXVIII. *Spanische und Portugiesische Miszellen.* Spanish and Portuguese Miscellanies.—A new Journal under this Title, edited by Frederic Benjamin Bucher, Secretary of the Electoral-Saxon Commercial Deputation, in Dresden, has been published at Leipzig, by Weigel, from the beginning of the present Year. A Number, consisting of six Sheets, is to appear regularly every two Months, and three Numbers will form a Volume.

THE Editor, who has long been known to the public as an admirer and cultivator of Spanish literature, is indebted chiefly to the liberal indulgence of an exalted patron, for the access to, and free use of, a considerable collection of original Spanish works, in all departments of Science, which have lately been brought to Dresden. Among these are the works of Brick, Capmany, Casiri, de Castro, Corvalan, Foronda, &c.; the *Memorial Literario* of Madrid, the first two volumes of the Geographical Historical Lexicon of Spain, published by the Royal Historical Academy, the works of the Economical Societies of Madrid and Segovia, the collections of novels, plays, and poems. The access to these works with which Mr. Bucher has been indulged, the use of the Electoral library at Dresden, which is tolerably well furnished in the department of Spanish and Portuguese literature, the possession of some original works in both languages, which he himself has collected, and the opportunity which his connections with the mercantile world afford him of procuring intelligence, and the assistance which he has engaged from competent coadjutors, in the departments of poetry and romance; these, and various other circumstances, enable him to present his countrymen with an entertaining and instructive miscellany.—It will consist chiefly of interesting extracts, and sometimes entire translations, from the multifarious works which are placed at his disposal.

Art. XXIX. *Sale of Books at Leipzic Fair.*

At the last Michaelmas Fair, the following Works appeared before the Public.

Historicorum Græcorum Antiquissimorum Fragmenta, collegit, emendait, explicavit, ac de cujusque Scriptoris ætate, ingenio, fide, commentatus est Fr. Creutzer. Hecatdi historica itemque Charonis et Xanthi omnia, large 8vo. Frankfort on the Mayne. Mohr.

Degerando's History of the Philosophical Systems, translated into German. By Prof. Tennemann. Vol. I. Large 8vo. Marburg.—The second Vol. was intended to appear in the Easter Fair, 1806.

Sketch of Necker's Character and private Life, with some of his Posthumous Papers. By his Daughter, Madame Stael. From the French. Rostock. Stiller.

Account of the Campaign of the Dutch Army, in the Year 1793, wi a continual View to the Operations of the combined Austrian an English Armies, in the Netherlands. Vol. I. Large 8vo. Frankfo on the Mayne. Guilhaumann.

AMERICAN LITERATURE.

Art. XXX. *C. Crispi Sallustii Belli Catilinarii et Jugurthini Hi toriæ Editio emendatior juxta edd. opt. diligentissime inter se collat illustrata notis selectis, cum indice copioso. Salem, Massachuttes sium.* 12mo. pp. 276. 1805.

WE perceive with pleasure, that our transatlantic friends are increasing ly diligent and successful in their literary pursuits. Editions of se veral Roman classics have, within these two years, been reprinted at th American press; among which are, the Eclogues, Georgics, and Æneid of Virgil; Merouille's Select Orations of Cicero, the Works of Sallus and the Commentaries of Cæsar. Most of these, however, are Dau phin editions; and the undertaking has been more indebted to motive of economy, than to a spirit of emulation. The present work is the firs *new* edition of a classical author, that has appeared in the United State Its plan, and general accuracy, are creditable to the abilities and dili gence of the editor. The text is amended from the Dauphin edition, b a collation with Havercamp's, Hunter's, Didot's, Maittaire's, &c. Th notes are partly, and, indeed, too liberally, copied from Crispinus, th Dauphin editor; the most valuable are those which have been furnishe by Havercamp, Minellius, Gruterius, Gronovius, &c. The work is als enriched with various readings, "Non quidem," says the editor, "e codicibus MSS. quorum apud nos non extat aliquis, sed ex editione Sa lastii splendida Havercampiana."

Art. XXXI. *A Selection of Pleadings in Civil Actions, subsequent t the Declaration, with occasional Annotations on the Law of Pleadin* By Joseph Story. Salem. 8vo. pp. 695. 1805.

IT may not be known to all our readers, that the American courts o law adopt for their code of jurisprudence, the common law o England, together with such statutes, judicial decisions, and legal trea tises, as existed before the declaration of independence. On point of political and fiscal economy, they must evidently differ. Eng lish statutes occasionally, and decisions, subsequent to that period, ar cited as corroborating arguments, but not as uncontrovertible authorities Such parts of their code as are exclusively American, are almost confine to their own *statutes*. Judicial opinions and decisions are less valued, be cause they have never been recorded; and perhaps the pursuit of wealth or the love of leisure, would still prevent the compilation of reports, ha not the government recently appointed an officer for that purpose. It may be worth remarking, that in the infancy of our own jurisprudence the same plan was adopted, and we are indebted to prothonotaries, ap pointed by the crown, for the Reports, which under the name of Ye Books, extend from Ed. II. to Hen. VIII.

Mr. Story's book may be found very useful to the junior student as a compilation for frequent reference. The precedents of pleadings appear to be copied from American records, or English books, with such alterations as Mr. S. conceives to be locally necessary.—On their propriety we are not to decide. We cannot place much reliance on his professional science only knowing it, as we do, from his compilation of notes and dissertations, which is very common place and superficial.

Weh ave just received, too late for review in the present Number, an interesting pamphlet very recently published at New York. It is a "Message from the President of the United States, communicating discoveries made in exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar; with a statistical account of the countries adjacent." It was read in Congress, Feb. 10, 1806. We hope to lay it before our readers very shortly, and at the same time to offer a few remarks on the general state of American literature.

ART. XXXII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with their plan.*

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

GREAT BRITAIN.

Two thousand copies of a translation of the Gospel of St. John, in the Mohawk language, have been printed, five hundred of which have been recently sent to America.

Mr. Parkinson's Second Volume of Organic Remains of a former World, is in considerable forwardness.

Mr. T. Park is Editor of a new and splendid Edition of Lord Oxford's Noble and Royal Authors, with Portraits and *fac-similia*.

Mr. Maurice is engaged in a Poem on Richmond Hill, intended to illustrate the principal objects seen from that eminence; it will be embellished by Engravings.

Mr. C. Wilson proposes to publish by subscription, Recollections, consisting of original biographical notices, anecdotes, &c. of distinguished characters.

Mr. Royston is engaged in an extensive work on the Medical Literature of England: its object is, to give a description and analysis of books published by Englishmen, on Medical Science; beginning with the earliest printed works, and ending with the year 1800. It is intended to be given in the manner of a Bibliotheca, describing the form and peculiarities of every work, its size, editions, &c. To which an analysis of the contents of each volume will be added.

Dr. John Moodie of Bath, who was with the forces during the late war in India, proposes to publish by subscription, a History of the Operations of the British Forces in Hindoostan from 1744 to 1784, to form 2 vols. royal 4to, with maps, charts, plans, and views illustrative of the subject.

Dr. Beddoes has in the press a Report from an Institution at Bristol, for investigating the origin and arresting the progress of Consumption, Scrophula, and other prevalent disorders in Families and Individuals. These cases have been kept for several years by various medical gentlemen, (who will be named) as well as by the editor, who will occasionally add his own practical observations.

Mr. Cumberland is printing a supplemental addition to his Life, which is now passing through a second Edition.

The Endeavour Society is about to

publish a manual of orthodox divinity, or religious principles, in plain and easy language in support of the tenets of the established Church of England.

Mr. Plumptre is printing a collection of Songs, without the music, which will be comprised in two large volumes, 12mo.

Mr Murray, Lecturer in Chemistry, Materia Medica, and Pharmacy, at Edinburgh, has in the press a system of chemistry, expected to make 4 vols. 8vo.

Mr. Robert Hamilton, teacher of Elocution in the College of Old and New Aberdeen, has ready for the press Elements of Elocution, intended for the Improvement of Youth.

Mr. Mitford has in the press, a revised and considerably augmented Edition of the 3 vols. already published of his History of Greece, and a 4th vol. entirely new.

Dr. Pinel's Treatise on Insanity translated, and accompanied with notes by Dr. Davis is nearly ready for publication.

The Criticism, or Miracles examined, a work published many years ago by Dr. Douglas, now Bishop of Salisbury, is reprinting with corrections and additions by the author.

Mr. Dearn, Architect to the Duke of Clarence, will publish in imperial 4to. a Collection of Sketches: a Review of the State of Architecture in this country, and an Inquiry into the situation of those intended for the profession, will be prefixed.

Mr. Gyfford has nearly ready for publication, a book of Designs for elegant Cottages, Villas, &c.

Mr. Carlisle, Surgeon to the Westminster Hospital is engaged on a work on the Anatomy of the Organs of Hearing in Animals generally, together with the Physiology of their several parts, and a series of Acoustic Phænomena, intended to elucidate the subject.

Mr. Marshall, author of several works on rural economy, is engaged on a re... of the Reports of the Board of Agri... ture.

The National Cattle Plate Work ... be shortly published by Mess. Boyd... and Co. This work will be dedica... by permission to his Majesty, and ... under the superintendance of Lord ... merville. It will be published in n... bers of Imperial quarto size, each c... taining two or more prints, from ... tures painted by Mr. James Ward. ... history and descriptions, uses, me... and defects of the cattle, with th... adaptation to various soils and situati... by Mr. Lawrence, author of the N... Farmer's Calendar, General Treatise ... Cattle, &c.

The following Works will shortly appe...

The first Book of "The Evenings ... Southhill"

Travels through Russia, the terr... ries of the Don Cossacks, &c. by ... Rev. E. D. Clarke, 1 vol. 4to. with ... gravings.

Forty Sermons on doctrinal and pr... tical subjects, selected from the work... the Rev. J. Clarke; for the use of ... milies. To which will be prefixed, s... account of his life by the Rev S. C... ham, M. A.

Rev. J. Woolf's Biographical Mem... of the Rev. J. Warton.

A Collection of Epitaphs and mo... mental Inscriptions, historical, biog... phical, literary, and miscellaneous.

A new edition of Madan's literal V... sion of Juvenal and Persius.

A new edition of Butterworth's C... cordance.

A new edition of Dr. Vincent's Ne... chus.

A new edition of the Surgical Wo... of P. Pott, Esq.

New and uniform edition in 8vo. ... Mr. Roscoe's Life of Lorenzo de M... dici, in 2 vols. and of Leo X. in 6 v...

Art. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work... the following list, as information respecting it may not have reached us... the insertion of any work should not be considered as a sanction of it; ... list consisting of articles, which we have not examined.

AGRICULTURE.

General View of the Agriculture of the County of Clydesdale, drawn up for the Board of Agriculture, by J. M... mith. 6...

General View of the Agricultur...

the County of Argyle, drawn up for the Board of Agriculture, by J. Smith, D. D. 7s. 6d.

FINE ARTS.

Designs for Ornamental Plate, by C. H. Tatham, royal folio, forty-one plates. 1l. 11s. 6d.

Essays on the Anatomy of Expression in Painting. By C. Bell, 4to.

BIOGRAPHY.

The Military, Historical, and Political Memoirs of the Count de Hordt. By M. Borrelli, 2 vols, 8vo. 12s.

Memoirs of the late G. Morland. By W. Collins. 5s.

CHEMISTRY.

A Chymical Catechism for the Use of Young People. By S. Parkes, 8vo. 12s.

EDUCATION.

Rhymes for the Nursery. 1s. 6d.

A Course of Mathematics, designed for the use of the Officers and Cadets of the Royal Military College. By Isaac Dalby, Professor of Mathematics in the said College. 2 vols. 8vo. 8s.

HISTORY.

A History of Ireland from the earliest Accounts to the Accomplishment of the Union, 1801. By the Rev. J. Gordon, 2 vols. 8vo. 1l. 4s.

LAW.

The Parish Officer's Complete Guide, by J. I. Maxwell. 3s. 6d.

The Trial of R. Patch. By Blanchard and Ramsay. 6s. 6d.

A Vindication of the Commentaries of Sir William Blackstone, against the Strictures contained in Mr. Sedgwick's Critical Miscellaneous Remarks. By W. H. Rowe, Esq. of Lincoln's Inn. 6s.

MEDICAL SCIENCE.

Anatomical Reflections on the form of Animals, and the new opinions of H. Clint, Esq. Surgeon. By T. Hunt. 5s.

Observations on Abortion. By J. Burn. 4s. 6d.

The Second Volume of the Principles of Surgery, in two Parts 4to. By J. Bell, Surgeon. 5l. 5s.

Cow-pock Inoculation vindicated and recommended from Matter of Fact. By Rowland Hill, A. M.

A Letter to Thomas Trotter, M. D. occasioned by his Proposal for destroying the Fire and Choak Damps of Coal Mines. By Henry Dewar, M. D.

Cases of the Excision of Carious Joints. By H. Park, Surgeon, Liverpool. 4s. 6d.

Manual of Health, to be continued occasionally, 18mo. 5s.

Admonitory Hints on the Use of Seabathing. By J. Peake, M. R. C. S. 8vo. 1s. 6d.

MISCELLANIES.

A full and Impartial Report of the Debate in the House of Lords, May 14, 1806, upon Lord Holland's Bill for the relief of Insolvent Debtors, 8vo. 4s.

An Inquiry concerning the Invention of the Life Boat, including Remarks on Mr. Greathead's Report of the Evidence and other Proceedings in Parliament, &c. By Mr. Hatts. 2s.

Transactions of the Royal Irish Academy, vol. x, 4to. 1l.

The first book of the Iliad of Homer, translated into English blank verse, with notes, &c. By P. Williams, D. D. Archdeacon of Merioneth. 8vo. 3s.

Memoirs and Reports of the Society for Maritime Improvement. 1s.

An Inquiry into the Changes of Taste in Landscape Gardening, with some Observations on its Theory and Practice, by H. Repton, Esq. 8v. 5s.

Censura Literaria. By S. E. Brydges, Esq. vol. 2, 8vo. 10s. 6d.

Analysis of Aristotle's Logic, with Remarks, by T. Reid, D. D. F. R. S. 3s.

Views in Suffolk, &c. illustrative of the works of R. Bloomfield. By E. Brayley, demy 8vo. 10s. 6d. royal 8vo. 15s. 4to. 1l. 1s.

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ERRATA.—Page 480, line 15, *for* Tas openbuch der Vorzeit au, *read* Das Tas-enbuch der Vorzeit auf.

—— 473, —— 4, *for* is *read* are.